Vidyodaya Series—1.

MANU-SAMHITÁ

CHAPTER I

WITH

KULLUKA'S COMMENTARY

EDITED WITH

NOTES AND TRANSLATIONS

BY

J. N. KAVIRATNA, B. A.

REVISED WITH AN INTRODUCTION

BY

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विद्योदय-ग्रन्थमाला—१

संस्कर्त्तुर्निवेदनम् ।

ज्ञान-विज्ञानरूपा या नरस्य हृदि संस्थिता ।
श्रेयसे सशिवामिष्टां तां नमामि सदा शिवाम् ॥

"दुर्बोधं यदतीव तद्विजहति स्पष्टार्थमित्युक्तिभि:
स्पष्टार्थेष्वतिविस्तृतिं विदधति व्यर्थै: समासादिकै: ।
अस्थानेऽनुपयोगिभिश्च बहुभिर्जल्पैर्भ्रमं तन्वते
श्रोतृणामिति वस्तुविप्लवकृत: सर्व्वेऽपि टीकाकृत: ॥"

इति टीकाकृतां निन्दामुन्मूलयितुमादरात् ।
मन्दबुद्धि: प्रवृत्तोऽहं शरीरमपि पातयन् ॥

विशेषतश्च नव्यानां भ्रान्त-व्याख्यान-वारिधौ ।
विद्या-विद्यार्थिनौ मग्नौ समुद्धर्त्तुं ममोद्यम: ॥

क्व चातिगहनं शास्त्रं क्व चाल्पप्रसरो नर: ।
तथापि भवतात् सिद्धिर्महाशक्ति-प्रसादत: ॥

विद्यावागीश-सत्येन्द्रनाथसेनेन यत्नत: ।
विद्योदयाख्य-ग्रन्थानामयमाद्यो विरच्यते ॥

PREFACE.

नव्यग्रन्थकृतां घोरभ्रान्त-व्याख्यान-वारिधौ ।
विद्या-विद्यार्थिनौ मग्नावुद्धर्तुमयमुद्यमः ॥

The present edition of the Manu-Samhitá seeks to meet a long-felt want of the Sanskrit students for the B. A. Examination. Kullûka's commentary is also a prescribed text, but the extant editions have failed to do justice to the subject chiefly because they do not seem to have collated the readings. In preparing this edition, I have collated not less than 10 versions to determine the correct readings of the text as well as of the commentary, a marked improvement in which respect will be noticed in many places.

A list of the collated versions with abbreviations of their names, and a very short description of each will be found at the end of this preface. In determining the correct reading of Kullûka I have not always been guided by the majority, but have often followed what appeared to me to be the rational course. In this matter I have sought help rather from the commentaries of Medhátithi and Govinda-rája from both of whom Kullûka has borrowed his ideas and even expressions in most cases.

The plan of the edition is as follows :—

1. Sloka.
2. Prose-order.
3. Substance (wherever necessary).
4. Bengali translation.
5. English translation.
6. Kullûka's commentary.
7. Kullûka Explained.
8. Notes.
9. Important variants (with necessary and interesting discussions) as foot notes.

It was rather late that in some places I found it advisable to make some additional remarks, and these have formed the Addenda. Students are advised to take note of them before perusing this work.

For a clear understanding of Kullûka's commentary, it has been throughout marked with figures which have reference to the matters contained under the heading 'Kullûka Explained'. In explaining passages of Kullûka, a careful but easy translation has in most cases served the purpose, and in doing so I have always tried to keep to the form of the original as far as possible. Wherever I have had to add my own words, I have put them within brackets.

Generally speaking, portions outside the original have been put within *box* brackets [ ], and explanatory portions within small brackets ( ). Quotations in Kullûka have been in most cases traced and verified. In the beginning of the work the references have been given under the heading 'Kullûka Explained', but towards the end, it has been found convenient to insert them in the body of the commentary itself, within *box* brackets.

To make the Sanskrit portions clearly intelligible to average students I have often avoided the Sandhis wherever the perspicuity of the passage would be otherwise affected. I have added my own Notes under each Sloka (wherever necessary), but the points which have been fully and clearly discussed under one or the other of the headings 'Kullûka' and 'Kullûka Explained', have been sometimes omitted, mostly with an instruction in the following form—See Kull. Expl. note numbered so & so.

In my Notes I have sometimes discussed the view of the other commentators wherever found interesting, but they are intended for advanced students only. As a rule, average

students are not invited to matters foreign to the commentary prescribed for them.

In preparing this edition I have never tried to evade any point, however difficult. I have always tried to be explicit and to relieve the students of their characteristic uneasiness with regard to difficult and obscure points. In fact, I have not followed in the footsteps of the ordinary run of commentators, who have been with felicity thus characterised by the famous commentator Bhoja-rája, a keen observer of facts :—

दुर्बोधं यदतीव तद्विजहति स्पष्टार्थमित्युक्तिभिः
स्पष्टार्थेष्वतिविस्तृतिं विदधति व्यर्थैः समासादिकैः।
अस्थानेऽनुपयोगिभिश्च बहुभिर्जल्पैर्भ्रमं तन्वते
श्रोतॄणामिति वस्तुविप्लवकृतः सर्वेऽपि टीकाकृतः ॥

I beg to acknowledge that in preparing this edition I am particularly indebted to my brother, Pandit Satyendranath Sen, M. A., Vidyávágís'a, Professor of Sanskrit, City College, Calcutta, without whose help it would have been perhaps impossible for me to bring out the present edition. I am also indebted to Dr. Bühler's and Dr. Burnell's translations of the Manu-Samhitá which have been profitably used by me. My friends, Babu Sachindralal Bhaduri, B. L., and Pandit Madhavchandra Tarkatírtha also rendered me material help. In the collation of Mss I am indebted to my youngest brother Sreemán Jitendranath Sen, B.A., and Babus Bepinbehari Guha, M.A., and Devakumar Dutta, B.A., ex-pupils of my brother, Professor Satyendranath. Occasional help has also been received from Mahámahopádhyáya Pandit Pramathanath Tarkabhûshana, and Mahámahopádhyáya Pandit Lakshman S'ástri, Professors, Sanskrit College, Calcutta, to both of whom I am greatly indebted.

June 15, 1915.
41, Maniktolla Street.
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J. N. KAVIRATNA.

Preface to the Second Edition.

The first Edition having been exhausted we beg to present to our readers a second Edition of the work. The shortness of time within which the second Edition has been called for speaks volumes for the great popularity the work enjoys. We cannot help expressing our sincerest thanks to the learned Professors of our colleges but for whose appreciation and patronage, this unique success could not have been achieved.

The second Edition is brought out with some improvements upon the previous one. The additional Notes which formed the Addenda in the first Edition have been incorporated, in their proper places, in the body of the work.

The plan regarding the arrangement of the commentary has been a little modified. Those words of the text which are immediately followed by their synonyms in the commentary have been put within single quotations (' ') and quotations from other works have been put within double quotations (" "). Those portions of the commentary which are outside the text of Manu but have been supplied by the commentator in order to supply ellipses in the text have been put within double minutes (" '). References to quotations in Kûlluka have in this Edition been inserted in the body of the commentary. The work throughout has been carefully revised. We hope this improved Edition will meet with the same cordial reception as its predecessor.

On reasonable and well-considered grounds the price of the work has been raised from Re. 1-8 to Re. 1-12.

We beg to name the series of our productions the 'Vidyodaya Series' and hope they will be able to justify their title.

JULY 15, 1917.

41, MANIKTALA STREET, *Beadon-square, Calcutta.* — JNANENDRANATH SEN (KAVIRÂJ).

LIST OF COLLATED MANUSCRIPTS AND EDITIONS

OF TEXT AND COMMENTARY.

WITH THE ABBREVIATIONS OF THEIR NAMES.

A. A Manuscript belonging to the Asiatic Society of Bengal. Full of spelling mistakes, but otherwise very reliable.

B. Published in 1813 by Babu Baburam under the patronage of H. H. the Lieutenant Governor of Bengal.

Bg. Published by the Bangavási office.

Bh. Edited by the late Pandit Bharatchandra S'iromoni under the patronage of the Director of Public Instruction, Bengal, Dated 1830.

Bk. Published by the Benkateshwor Press, Bombay.

G. Ch. I-II. by Prof. Bidhubhushan Goswami, M. A.

J. Edited by Pandit Jívánanda Vidyáságara.

M. Containing 7 commentaries—Edited by the late Hon'ble Rao Saheb Pandit Viswanath Mandlik, C. S. I.

P. Mandlik's Appendix, being the variants in the Ms. belonging to Dr. Peterson.

S. A Manuscript (up to II. 64) procured from the Govt. Sanskrit College, Calcutta, and originally belonging to the late Kaviraj Ramánath Sen of Calcutta.

V. Edited by Pandit Vásudeva of Bombay.

TRANSLITERATION.

In the transliteration of Sanskrit words into English I have followed the following method :—

आ	= A′	ज	= J
ई	= I′	य	= Y
ऊ	= U′	श	= S′
ब	= B	ष	= Sh
व	= V	स	= S

The second **u** in the word **Kulluka** *in swollen types* used as headings has not been represented as **u′**, as the press could not supply the required type. For a similar reason the word Sloka which occurs too frequently in the work has not been spelt with S′.

ABBREVIATIONS.

Medh. = Medhátithi.
Kull. = Kullûka Bhatta.
Gov. = Govinda-rája.
Nár. = Sarvajna-Náráyana.
Rágh. = Rágavánanda.
Nand. = Nandana.
Ram. = Rámachandra.
Gang. = Gangádhara.

(Commentators of the Manu-Samhitá.)

Sl. = Sloka.
Cf. = Compare.

INTRODUCTION.

1. Smriti Literature.

Each of the Vedas has different schools (शाखा) of its own. The Smriti literature of each school has four successive stages in the following order :—

(1) The Grihya Sûtras, relating chiefly to the ritualistic side of household life : e. g., those of Manu, A's'waláyana, A'pastamba, &c.

(2) The Dharma Sûtras, relating chiefly to questions of law and good custom ; e. g, those of Manu (now lost), A'pastamba, Vasishtha, Gautama, &c.

(3) The Dharma S'ástras or Samhitás being the versified recasts of the previous class of works ; e. g., those of Manu, Yájnavalkya, A'pastamba, &c.

(4) Nibandhas or Digests, being hand-books for the interpretation of the previous works in conformity with equity and custom ; e. g., the works Hemádri, Jímûta-váhana, Raghunandana, &c.

The above is the order of origin of works belonging to each school, but it is very seldom that all the above works of any particular school have been fully preserved. The Mánava Dharma Sûtra, for instance, has been lost and has not yet been recovered.

It should not, however, be supposed that all the Sûtra works are equally ancient. Each Sûtra work is certainly anterior to its own Samhitá, but it has nothing to do with the Samhitás of other schools in point of antiquity. Thus it is quite probable that the Manu-Samhitá, though in regular verse, is anterior to A's'waláyana Grihya Sûtra which in III. 4. 4 mentions the name of Mahá-Bhárata—a work which we regard as posterior to our Samhitá. (See *supra*, page xi).

II. Names and number of the Samhita's.

Yájnavalkya mentions the following *twenty* names of the authors of the principal Dharma-S'ástras (Samhitás) in the following well-known verses :—

१ २ ३ ४ ५ ६ ७
मन्वत्रि-विष्णु-हारीत-याज्ञवल्क्योशनोऽङ्गिराः ।
८ ९ १० ११ १२
यमापस्तम्ब-संवर्त्ताः कात्यायनबृहस्पती ॥
१२ १४ १५ १६ १७ १८
पराशर-व्यास-शङ्ख-लिखिता दक्ष-गौतमौ ।
१९ २०
शातातपो वसिष्ठश्च धर्म्मशास्त्रप्रयोजकाः ॥

The Samhitás are called after the names of their authors. Thus, the Samhitá made by Manu is called मनुसंहिता, that made by अत्रि is known as अत्रिसंहिता, and so on. It should be noted that some of the above works, viz., those of Vishnu, Gautama and Vasishtha, are partly in Sûtra form.

Vriddha Gautama taking into consideration some of the minor Smritis, enumerates the names of some fifty teachers of law. From an examination, however, of the references to them in the Commentaries and Digests their number appears to be close upon one hundred.

III. The nature and scope of these works.

The Dharma-S'ástras are popularly called Códes of *Law*. It should, however, be borne in mind that owing to the theocratic conception of society among the Hindus, Law was, in India, not differentiated from what is regarded in the west as a matter of *Religion*. The Indian Dharma-S'ástras, therefore, are essentially religious books, and not profane treatises on mere Law. The punishments prescribed in them are mostly religious ceremonies for the expiation of *sins*. The injunctions laid down in these Dharma-S'ástras

are intended for the guidance of mankind and do not omit to discuss even the minutest details of our daily lives.

IV. History of the composition of the Ma'nava Dharma-S'a'stra.

It is an accepted view that the metrical Smritis called Dharma-S'ástras (written in later Anushtubh and sometimes in Trishtubh) are based on corresponding Sútra works called Dharma-Sútras which had been prepared by the teachers of the different Vedic Schools for the guidance of their pupils. Each Vedic School possessed one such peculiar work. The Mánava-Dharma-S'ástra, according to this view, may be considered to be a versified recast of one such work belonging most probably to the Mánavas, a subdivision of the Maitráyaníya School of the Krishna-Yajurveda. The supposed Dharma-Sûtra has, however, not yet been recovered; and is probably lost for ever. (See Macdonell's History of Sanskrit Literature, page 262).

It should be noted, however, that the Manu-Samhitá, in spite of its sectarian origin, commands universal reverence perhaps on account of its association with the great name of Manu whose sayings are said in the S'rutis to be salutary and infallible. (For details, see *supra*—section VIII).

V. Different versions of the Ma'nava Dharma-S'a'stra.

According to Nárada Smriti * the original Dharma-S'ástra (made by Brahman) consisted of 100,000 verses, but underwent

* Cf. शतसाहस्रो ग्रन्थः प्रजापतिना कृतः, स मन्वादिभिः क्रमेण सङ्क्षिप्तः।
—Nárada-Smriti as quoted by Medh. on Manu, I. 58.

Also, इह भृगुशिष्यः कश्चिदविच्छिन्नपरम्परायातस्मृत्यर्थप्रबन्धमिदमाह—Preface to Govinda-rája's commentary.

successive abridgments at the hands of Manu and others, the last of these being assigned to Sumati Bhárgava, a descendant of Bhrigu's line by birth, or by discipleship, or probably by both. This last version is said to consist of 4000 verses. Our Manu-Samhitá which contains 2685 verses only may be a still more abridged version. That the original Mánava Dharma-S'ástra is different from the work which now goes by the name of Manu, is clear from the fact that some of the Slokas attributed to Manu by Vasishtha* and others are not to be found in the preseet Manu-Samhitá, while Vasishtha's system of money-lending is explicitly mentioned in the later work † and is actually to be traced intact in some of the Mss. ‡ of the Vasishtha-Samhitá.

VI. Vriddha Manu or Brihat Manu.

We know of a work or works under the names of Vriddha Manu and Brihat Manu, quotations from which are occasionally met with. We prefer to take them as the model of all or at least some of the Dharma-S'ástras that go by the name of Manu. Eminent scholars like Dr. Bühler, however, are of opinion that the Vriddha Manu and Brihat Manu are *a work* or *works* later than even the present Manu-Samhitá, the epithet Vriddha or Brihat, according to them, meaning *enlarged*. But neither of the words can have that meaning. The word Vriddha means *old*, or both the words may at most mean *large* and not *enlarged*. Now, we find that generally works of this

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* Cf. Vasishtha, XX. मानवञ्चात्र श्लोकमुदाहरन्ति—
वपनं मेखला दण्डो भैक्षचर्य्या व्रतानि च ।
निवर्त्तन्ते द्विजातीनां पुनः संस्कारकर्म्मणि ॥

† वसिष्ठविहितां वृद्धिं भजेद्वित्तविवर्द्धिनीम् ।
अशीतिभागं गृह्णीयान्मासाद्वार्द्धुषिकः शते ॥ Manu, VIII. 140.

‡ See Dr. Bühler's note to Manu, VIII. 140.

kind, instead of being enlarged, rather go on continually being abridged perhaps to be suited to the ever-decreasing span of human life. (Cf. The history of abridgments of the Atharava-veda, the A'yurveda, and the Mahá-Bhárata). The Nárada-Samhitá, certainly not a work of yesterday, gives a clear history, explicitly on the said ground, of the gradual *abridgment*, and not of the *enlargement*, of the Manu-Samhitá. In the face of these evidences we would not venture to call the old or the large Manu a decidedly later production.

The chief internal evidences on which the posteriority of the Vriddha and Brihat Manu is based, are their contradictions with the present Manu-Samhitá which sometimes gives more archaic views, and their closer resemblance to the advanced views of Yájnavalkya and Nárada. But these need not trouble us much, as we all know that such arguments often fall to the ground when critically examined by our Pandits who, possessed as they are of a keener insight into the matters, can easily reconcile the passages concerned. Where a reconciliation is absolutely impossible it should be held to be due to some interpolation, more probably with regard to Vriddha or Brihat Manu,—a process so common in works not yet fully discovered and familiar to us only in fragments.

Another ground which is sometimes adduced to make the Vriddha Manu a later production is its reference to the twelve signs of the zodiac. But this is not at all convincing.* It is

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* Here we are supported, as far as this point is concerned, by an eminent scholar like Dr. Bühler who says :—"I do not think that it has been proved that every work which enumerates the *Ra's'is* must be later than the period when Ptolemy's astronomy and astrology were introduced into India".—Introduction to the Laws of Manu, page cxvii.

some of the Western scholars who tell us that we have borrowed our *modern* knowledge of Astronomy from the West, and that Vriddha Manu, therefore, which contains references to the solar instead of our primitive lunar zodiac, must be later than the famous Greek Astronomer Ptolemy (2nd cent. A. D.) who, in the West, rearranged the zodiac in the modern solar form. We, on our part, however, are inclined to turn the table against them and believe that the conception of the solar zodiac, mentioned as it is in Vriddha Manu, spread rather from the East to the West, and not from the West to the East.

VII. The title Manu-Samhita', as applied to the present work, criticised.

The title Manu-Samhitá would at the first thought imply that Manu is the author of the work. But that it is not so is evident from passages like Manu I. 59 * where Manu requests the sages who had assembled to listen to Manu on sacred law, to hear from Bhrigu as his substitute, and I. 119 † where Bhrigu, in his turn, assures the sages that he will narrate the Dharma as taught by Manu. So, let us for the present hold that Bhrigu is the author of the present work.

From Manu I. 60 ‡, V. 1, § &c., again, where Bhrigu himself is referred to in the third person, we see that there the speaker is some other person than Bhrigu. So, we can infer that the work had passed through at least three different hands before it attained the present form. The author of the present

* एतद्वोऽयं भृगुः शास्त्रं श्रावयिष्यत्यशेषतः । १।५९

† यथेदमुक्तवान् शास्त्रं पुरा पृष्टो मनुर्मया ।
तथेदं यूयमप्यद्य मत्सकाशान्निबोधत ॥ १।११९

‡ ततस्तथा स तेनोक्तो महर्षिर्मनुना भृगुः ।
तानब्रवीदृषीन् सर्व्वान् प्रीतात्मा श्रूयतामिति ॥ ५।६०

§ इदमूचुर्महात्मानमनलप्रभवं भृगुम् । ५।१

Manu-Samhitá, according to this view, is neither Manu, nor Bhrigu, but a third sage. This third man is yet to be discovered.

The orthodox scholars, however, holding that the reference to Bhrigu in the third person is not a convincing proof, as it is an almost common practice with the A'cháryas to refer to themselves in the third person, dispense with the third sage referred to above, and take the present work to be the recension of Bhrigu himself. (See Kull. under Manu I. 4.)

VIII. The authority and popularity of Manu-Samhita'.

The authority of the Manu-Samhitá is undisputed.

Cf. पुराणं मानवो धर्मः साङ्गो वेदश्चिकित्सितम् ।
आज्ञासिद्धानि चत्वारि न हन्तव्यानि हेतुभिः ॥ Mahá-Bhárata.

Many myths have since very early times clustered round the name of Manu. He is regarded as perfect in the study of the Veda, in the knowledge of its meaning, and in the performance of its precepts. His origin is said to be divine and he is sometimes declared to be even a manifestation or incarnation of the Supreme Soul.

Cf. एतमेके वदन्त्यग्निं मनुमन्ये प्रजापतिम् ।
इन्द्रमेके परे प्राणमपरे ब्रह्म शाश्वतम् ॥ Manu, XII. 128.

Different Vedic works belonging to different schools* declare, "मनुर्वै यत्किञ्चावदत् तत् भेषजम्"—"All that Manu said is medicine, i.e., salutary". He is said to be the fountain-head of all the Smritis or traditional lores, and Brihaspati, while proclaiming the superiority of Manu on the score of his strict adherence to the Veda, clearly declares that a text opposed to Manu is not commendable.

* Káthaka, XI. 5; Maitráyaníya Samhitá, I. 1. 5; Taittiríya Samhitá, II. 2. 10. 2; and Tándya Bráhmana, XXIII. 16. 7.

Cf. वेदार्थोपनिबन्धृत्वात् प्राधान्यं हि मनोः स्मृतम् ।
मन्वर्थविपरीता या सा स्मृति र्न प्रशस्यते ॥—Brihaspati.

The *Pandits* adhere to the above view up to the present time.

This supreme position of the author justly commanded the unflinching adherence of the Hindus and made the work exceptionally popular. The completeness of the work, its orderly arrangement, its intelligibility, and, above all, the divine origin of its author probably contributed to the same result.

IX. Manu-Samhita'—its relation with some of the Samhita's and the Pura'nas and the Maha'-Bha'rata.

Our Manu-Samhitá is in language and substance closely connected with some of the Samhitás, e.g., Vishnu and Vasishtha, and, in some parts, with the Mahá-Bhárata and some of the Puránas. Of the Mahá-Bhárata three Parvans alone (Vana, S'ánti and Anus'ásana) contain about 260 Slokas which are also found with little or no variation in the Samhitá. Not less than 20 Slokas* of Ch. I of the latter work are to be found in the former in Ch. 231 of the S'ánti-Parvan. Some of them occur in Vishnu-Purána in Book I, Ch. ii-vii, Váyu-Purána, Ch. iv-vi, Brahmánda-Purána, Book II, Ch. 61, as well as in many other Puránas. The resemblances in all these works are so very frequent that one has to refrain from noting them from fear of monotonous repetition. As to the relation between the Samhitás that go by the names of Manu, Vishnu and Vasishtha, the consensus of opinion, based on internal grounds † as well as on that of style, is that the Manu-Samhitá s anterior to Vishnu, but posterior to Vasishtha. But as to the relation between the Manu-Samhitá and the Mahá-Bhárata, it is

* Cf. Slokas 18, 21, 65, 66, 69, 70, 75—78, 81—86, &c. &c.

† See under section V in page iv.

difficult to determine which one has borrowed from the other. The reference to the name of Manu in the Mahá-Bhárata might mean the author of the original Samhitá and not of the present redaction. So, it may be that both of them have made use of the same materials. Some portions of the Mahá-Bhárata, however, seem to be elucidations of the present Manu-Samhitá and may be held to have been taken from the latter. This also tallies with the orthodox view about the relationship between the authors of the two works for which see *supra*, page xi.

X. Date of Composition of the present Manu-Samhita'.

Of the many commentaries of the Manu-Samhitá that have reached us, the Bháshya of Medhátithi is the earliest and most valuable. Medhátithi who probably wrote in the 9th century A. D. very frequently quotes opinions and various readings given by his predecessors and shows by the number of conflicting explanations which he sometimes adduces for a passage of the text, that in his time too a large number of commentaries on the Manu-Smriti existed. Among the persons thus quoted he designates some by the terms Pûrva and Chirantana. *Purva* means simply 'former', but *Chirantana* is a much stronger term and certainly refers to predecessors belonging to a remote antiquity. "As Medhátithi, writing in the 9th century A. D., knew of commentaries to which he was compelled to assign a remote antiquity, it is only a moderate estimate", says Dr. Bühler, "if we assume that the earliest among them were in his time from three to four hundred years old". The learned Doctor continues, "But, if in the 6th or in the 5th century A. D. glosses on our text existed, its composition must go back to much earler times. For, the widely divergent explanations of the more difficult passages,

which Medhátithi extracts from his predecessors, indicate that even the earliest among them were distant from the compiler of the Samhitá by a considerable period of time, an interval so great that the real text had been forgotten".

There is however a passage * in the 10th chapter of the work which has been frequently supposed to contain a hint regarding the earliest limit of its age. There the races of the S'akas (Scythians), Pahlavas (Parthians), Yavanas and Chínas, &c., have been mentioned. Western Scholars are of opinion that all these names, especially the name चीन, are of comparatively modern origin, and that the composition of the Manu-Samhitá, therefore, cannot go before the 3rd cent. B. C. from which time the náme चीन came to be applied to modern China.† We are, however, not prepared to abide by this decision. The name चीन *as applied to modern China* may be a modern name, but in reality it is a very old name and was originally applied not to modern China but to a country (below the Himalayan ranges) which probably extended as far as Kashmir in the west, and Assam in the east. The Puránas, &c., describe चीन to be a northern or a north-eastern province in India.‡ The शक्ति-सङ्गम-तन्त्र which gives a lucid geographical

* पौण्ड्रकाश्चौड्द्रविड़ाः काम्बोजा यवनाः शकाः।
पारदाः पह्लवाश्चीनाः किराता दरदाः खशाः॥ Manu, x. 44.

† 'Chinese Scholars tell us that the name China is of modern origin and only dates from the Thsin dynasty or from the famous Emperor Shi-hoang-ti, 247 B. C.'—Max-müller's 'India, what can it teach us ?'.

‡ काम्बोजा दरदाश्चैव बर्ब्बराः प्रियलौकिकाः।
चीनाश्चैव तुषाराश्च पह्लवा बाह्यतोदराः॥ ११८
एते देशा ह्युदीच्यास्तु, प्राच्यान् देशान् निबोधत॥ ११९
Váyu-Purána, Purva, ch. 45.

ऐशान्याम्...वनराज-किरात-चीन-कौणिन्दाः।—वृहत्संहिता, १४ अः।

description of the Indian provinces, places चीन to the south-east of Tibet.* In the Mahá-Bhárata, Bhagadatta, King of Kamrup (Assam) is said to have fought with Arjuna with the help of the चीन soldiers †. Evidently, the Gurkhas and not the Chinese are meant there, as the people of a far remote country are not expected to interfere in a civil war of a different people. So, it is clear that the researches of the western scholars in this point, based as they are on such misconceptions, are not at all convincing. Similar arguments can be advanced with regard to the other names also. Let us, therefore, try to fix the date of the Manu-Samhitá on some more satisfactory grounds.

ORTHODOX VIEW ABOUT THE DATE OF THE MANU-SAMHITA'.

The author of the Mahá-Bhárata is Vyása, the great-grandson of Vasishtha, and that of the Manu-Samhitá is Bhrigu (brother of Vasishtha), or a near disciple of Bhrigu's School. ‡ From the relationship thus established between the authors of the two works in question it may be fairly concluded that Vyása is posterior to the author of the Samhitá. Now, Vyása flourished towards the end of the Dwápara and in the beginning of the Kali Yuga of which latter 5016 years § have elapsed. Only 1915 years have passed since the birth of Christ The author of the present Samhitá, therefore, flourished at least before 3000 B. C.

* मानसेशाद्दक्षपूर्व्वे चीनदेशः प्रकीर्त्तितः ।

† स किरातैश्च चीनैश्च वृतः प्राग्ज्योतिषोऽभवत् । Sabhá, 26. 9.

‡ See under section VII—pages v, vi).

§ This calculation is based on the records of वृहत्संहिता, सिद्धान्त-शिरोमणि and राजतरङ्गिणी, &c. The last of these tells us that the battle of Kurukshetra was fought in the 654th year of Kali-yuga and that the S'aka-era commenced when 3179 years of Kali had elapsed. See Rája-tarangini, I. 51, 56.

This orthodox view, we know, is put forward only to be rejected by the scholars of the West and, in their wake, by those of the East. But still we should not refrain from stating it, as we sincerely believe it. Fer the orthodox section, it will be far better to stick to this honest and not unsatisfactory theory than to grope in the dark by following the 'enlightened' scholars and to drag the poor author of the work form one period of time to another through several centuries—from the 2nd century A. D. or a little earlier (as put by Dr. Bühler) to the 13th century B. C. (as fixed by Sir William Jones).

XI. The Commentators of Manu-Samhita'.

Of the numerous commentators of Manu-Samhitá, Medhátithi, Govinda-rája and Kullûka Bhatta are the most famous, the last of them being most widely read. The commentaries of Sarvajna-Náráyana, Rághavánanda, Nandana and Rámachandra have also been printed and published. Here and there the first few give many original and useful informations, but the last one seems to be of little value. Kullûka in his commentary refers to a few other names, e.g., Vis'wa-rûpa and Dharanîdhara, but their works have not yet been recovered. Mádhavácharya, S'rîdhara Swámin, Ruchidatta, Bhojadeva, Bháruchi—each of these also are accredited with the authorship of a commentary on Manu-Samhitá, but their works, too, remain unexplored up to this time. The latest commentator known is Gangádhara whose work is throughout marked by a spirit of unique originality.

XII. Kulluka Bhatta—his personal history.

In the introductory verses to his commentary Kullûka informs us that he was the son of a Várendra Bráhmana, named Divákara Bhatta belonging to the Nandana-vásin (now known as Nányasi) family of Varendrî (modern Rajshahi

Division in Bengal), and that he wrote his commentary at Benares with the assistance of many other Pandits. In his commentary Kullûka has quoted Govindarája. He, in his turn, has been quoted by Raghu-nandana who flourished in the 16th century. Jîtmûta-váhana (a judge in king Ballála Sena's court) who had flourished *before* Raghu-nandana, quotes Govinda-rája, but not Kullûka. From this it may be assumed that Kullûka lived *before* Raghu-nandana and *after* Jîmûta-váhana. This is also quite consistent with the view derived from another independent source, viz. the Kulajis of the Várendra Bráhmans from which it appears that Kullûka lived in the middle of the 13th century. Rájá Ganesh of Bengal who flourished in the beginning of the 15th century is said to have been directly descended from Kullûka from whom he was fifth in descent.

XIII. Kulluka's Commentary.

The Manwartha-Muktávalí of Kullûka Bhatta was considered until lately the most trustworthy guide for the exposition of the Manu-Samhitá. But in reality it is only, as Prof. Jolly has put it, 'an improved version of Govinda-rája's Manû-tîká', which, again, is a too abridged version of Medhátithi's Manu-Bháshya. In spite of the asperity with which Kullûka often inveighs against his predecessors, he has not disdained to copy large portions from the above two commentaries* sometimes *verbatim* and sometimes in very insufficient extracts, where the omissions make the meaning obscure. Moreover, even where his wording appears to be altogether different, the influence of Medhátithi or of Govinda-rája is distinctly visible.† Under

* To do justice to Kullûka it should be stated here that Kull. does not conceal this but makes a clear confession to this effect in his introductory verse no 2 (which see).

† See Kullûka on I. 33, 61, 94 ; II, 44, 186 ; &c. &c.

these circumstances the value of the Manwartha-Muktávalí is, since the recovery of the Bháshya and of the Manu-tíká, not very great, though it is undeniable that in certain cases Kullûka's independent remarks or criticisms * of the earlier works are interesting and useful.†

The value of his well-known composition for a critical restoration of the text of Manu has, however, been diminished by its briefness and by a general habit of replacing the words of the text by synonymous terms, instead of repeating and explaining them. Its great fame in India, and its extensive use in all parts of the country may be accounted for by the fact that of all the commentaries, now available, it is the most concise and at the same time, most substantial, and 'that it was written and approved at Benares, which town has, since remote past, been a most important literary centre and the chief source from which the Pandits draw their supply of books.' The fact that Kullûka was somehow or other long regarded as a great authority also counts much with the conservative Hindus.

XIV. Manu's Philosophy of Creation.

The philosophy of creation as propounded by Manu is a veritable puzzle. By the introduction of the परब्रह्म, his philosophy has been more or less kindred to the (Vedic or the better-known) Vedántic system, while the mention of the Principles of महत्, अहङ्कार, &c., would rather lean towards the Sámkhya

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* See Kullûka on I. 5, 103 ; II. 238 ; III. 50 ; VIII. 142 ; &c. &c. In most of such cases Kull. puts the sum and substance of his criticism in verse.

† This paragraph has been partly adapted from Dr. Bühler's Introduction to his 'Laws of Manu.'

system of philosophy. But his theories are not exactly identical with the one or the other of the two systems in vogue. The easiest course would have been to leave him alone, but the scholiasts would not do this. They want to drag him down and would not let him off until his words have been passed by being weighed with one or other of the current theories of creation. Hence, the philosophical verses have been variously interpreted by various commentators according to their own philosophical convictions. We are, however, concerned here with the view of Kullûka only who has, it should be noted, interpreted them from the Vedántic stand-point. (For a detailed account of Manu's views together with the interpretation of Kullûka, see under Sl. 8 and 15 of Chapter I.)

The first chapter of the Manu-Samhitá gives a full and connected history of creation which may be conveniently divided into five sections as will be noticed below. It should be noted that these different sections do not refer to particularly different creations, but all these taken together make the history of creation *complete* after a Mahá-Pralaya. A Mahá-Pralaya takes place every hundred years of ब्रह्मा,* a Minor-Pralaya (or मन्वन्तर-प्रलय) every night of ब्रह्मा (cf. Manu I. 74), and a Khanda-Pralaya at the end of a मन्वन्तर (cf. Manu I. 80). These do not take place once for all, but *ad infinitum.* It should also be remembered that, according to Hindu Philosophers, सृष्टि and प्रलय are always preceded by each other. Each सृष्टि is determined by the actions of the individuals in the previous सृष्टि। So, although the two, viz., सृष्टि and प्रलय, have a beginning, their *cycle* is eternal. They can have no *strict* beginning, as then

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* Cf. एवं तु ब्रह्मणो वर्षमेकं वर्षशतं च तत् ।
शतं हि तस्य वर्षाणां परमायुर्महात्मनः ॥ Vishnu-Purána I. 3. 24.

the varieties (i.e. inequalities) in the creation would be inexplicable. If the creation had a strict beginning as in the Scriptures of the other peoples why should the male have been a male, the female a female, and so on, in that very beginning ? The and superiority of the one to the other will be unwarranted (अकृताऽभ्यागम-प्रसङ्ग), if it were not due to his past actions. It seems therefore more rational to hold the cycle of creation and destruction to be without a strict beginning, however queer it may sound to the modern ear.

Now, we revert to the proper subject. It should be noted that the creation after a Mahá-Pralaya is only set on foot by ब्रह्म, but it is carried on further and completed by ब्रह्मा and his issue—विराट्, मनु, प्रजापतिs, &c. ब्रह्म creates or, rather, is himself born as ब्रह्मा, and then retires from the active field, although it is undeniable that he all along remains as the fountain-spring of all energies. Now, the genealogy of ब्रह्मा is rather obscure. Some, perhaps on the strength of the expression तद्विसृष्टः (= तेन ब्रह्मणा उत्पादितः) &c. in Sl. 7, hold ब्रह्मा to be one degree removed from ब्रह्म, but Kull.'s explanation of तस्मिन् जज्ञे &c. (Sl. 9) as well as his paraphrase of the word स्वायम्भुव in Sl. 61 and 102 as ब्रह्मपौत्र (instead of ब्रह्मप्रपौत्र, the word ब्रह्मन् here evidently referring to ब्रह्म and not ब्रह्मा) leads us to infer that he takes ब्रह्मा to be identical with ब्रह्म। This latter explanation has been mentioned by Medh. also under Sl. 11 as an alternative view. According to this view the expression तद्विसृष्टः (=तेन उत्पादितः) in Sl. 9. should be explained as तन्मयः ; (cf. Medh.—तद्विसृष्टः, तन्मयत्वात् तच्छरीरस्य)। Gov. also while explaining स्वायम्भुवस्य in Sl. 61 as स्वयम्भूमनुः, explains स्वायम्भुवः in Sl. 102 as प्रजापति-नसा, thus hinting that प्रजापति (here ब्रह्मा) and स्वयम्भू may be held to be identical. The author also, although he describes the Bráhmanas as originating from the mouth of ब्रह्मा in Sl. 31, speaks of their being born from the mouth of स्वयम्भू in Sl. 94, which evidently shows that the two

may be held to be identical. It should be stated here that both these views are equally tenable and can be reconciled by holding the relation of भेदाभेद (i.e. भेद, अभेद and भेदाभेद) between ब्रह्म and ब्रह्मा as referred to by Kull. himself under Sl. 8 and 9.

Now, the *five* sections of creation referred to above (see *ante* page xv) are as follows :—

(i) Sl 6—19, (ii) 20—31, (iii) 32—41, (iv) (61—63) and (v) 74—78. Of these, the first three are given by Manu himself and the last two by his son, pupil and substitute—Bhrigu. In section (i) (viz., Sl. 6—19) Manu describes the creation of the materials (उपादान) required for all subsequent creations.

The statements of the creation of सर्व्वभूतानि in Sl. 16 and of व्ययम् (= नश्वरं जगत्) in Sl. 19 do not refer to any separate creation, but refer, briefly in both cases, to all the creations to be described later on) as a whole.* In section (ii) (viz., Sl. 20—31) Manu gives an account of the creation chiefly of abstract things (viz. गुण, क्रिया and जाति), but also refers to some of the animate and inanimate things (e. g., दिन, भूमि, देव, ब्राह्मण, क्षत्रिय, वैश्य, शूद्र, सरित्, सागर, शैल, &c.). In section (iii) (viz. Sl. 32—41) he describes the creation of the rest of the material things, animate and inanimate, by Brahmá through the प्रजापति in the following succession :—ब्रह्मा—विराट्—(स्वायम्भुवः) मनुः—प्रजापतयः स्थावरजङ्गमम्। In section (iv) Bhrigu refers to the creation by the other मनुs during the period of supremecy (मन्वन्तर) of each. A मन्वन्तर is $\frac{1}{14}$ of a कल्प (Brahmá's day). In section (v) Bhrigu narrates the order of creation of the Bhûtas and their properties after a Mahá-Pralaya, not discussed by Manu.

The chart in the next page will fully illustrate the creation as described in the work.

* Cf. प्रायेणाचार्य्याणामियं शैली यत् आदौ संक्षेपेण किञ्चिद् वर्णयित्वा पश्चात् तदेव विशदीकुर्व्वन्ति।

ब्रह्म, स्वयम्भूः, (Sl. 6) नारायण (Sl. 10) or परमात्मा
Himself born as ब्रह्मा also called हिरण्यगर्भ* (Sl. 9, 11)

- महान् (Sl. 15)
  - अहङ्कारः (Sl. 15)
    - मनः (Sl. 14)
    - ज्ञानेन्द्रियाणि कर्मेन्द्रियाणि च (Sl. 15)
    - तन्मात्राणि (Sl. 15)
      - महाभूतानि (Sl. 18)
        - महाभूतानि:
          - आकाशम् from महान् in the form of आकाशतन्मात्र (Sl. 75)
          - वायुः (Sl. 76)
          - अग्निः (Sl. 77)
          - आपः (Sl. 78)
          - पृथिवी (Sl. 78)
- द्यौः, भूमिः, व्योम, दिशः and अपां स्थानम्। (Sl. 13) N.B. Probably the great receptacles are meant here.
- जाति, संज्ञा गुणाः, क्रिया, देवाः, कालः, नक्षत्राणि, सरितः, सागराः, शैलाः, समभूमिः, विषमभूमिः, तपः, वाक्, रतिः, क्रोधः, &c., &c. (Sl. 20—31)

  Of these the gross things are created (directly or indirectly) with the materials noted in the left column.
- विराट् (Sl. 32)
  - (स्वायम्भुवः)मनुः (Sl. 33)
    - प्रजापतयः (Sl. 34)
      - देव-मनुष्य-पशु-पक्ष्यादयः जङ्गमाः and वृक्षलतादयः स्थावराः (Sl. 36-41)
      - सप्त मनवः (Sl. 36) अन्ये च षट् मनवः क्रमशः (Sl. 61) not direct, but through descendants
        - स्थावरजङ्गमम् (Sl. 61, 63) in one's own मन्वन्तर

* ब्रह्मा is regarded by some to be one degree removed from ब्रह्म, but Kull. seems to take him to be identical with ब्रह्म। See Introduction pages xvi, xvii.

ANALYSIS

OF

CHAPTER I.

Sl. 1-3. The sages approach Manu with a request to narrate Dharma to them.

4. He consents.

5. He begins with a description of the origin of the Universe which has a direct reference to the धर्म and अधर्म of the individuals.

6-7. The birth of the Self-born.

8, 9, 11. Creation of water and the Primordial Egg, and the birth of Brahmá in that Egg.

10. The meaning of the word नारायण—the one of whom नार or water was the first abode.

12, 13. After a [Bráhma] year Brahmá splits the Egg, into two pieces with which he builds the heaven, earth, sky, seats of water and the points of horizon.

15, 14. From प्रकृति, he draws महत, thence अहङ्कार and thence मनस्, the cognitive senses and the operative senses.

16. The creation of the Universe from the above Principles along with the तन्मात्रs.

17. The meaning of the word शरीर (as applied to the body of परमात्मन्), viz., that on which depends (cf. the root श्रि) the creation of the universe.

18-20. The creation of the Bhútas and their properties.

21. The assigning of the names, functions and ordinations to the different forms of creation according to the instructions of the Vedas.

22-27. Creation of all things—abstract and concrete, viz., gods, sacrifice, time, stars, planets, penance, words, desire, anger, pleasure and pain, and so forth.

28-30. Each one sticks to his own acts naturally.

31. Creation of Viráj.

32. Viráj creates Manu by penance.

34-35. Manu creates the ten Prájapatis, viz., Maríchi, Atri, Angiras, Pulastya, Pulaha, Kratu, Prachetas, Vasishtha, Bhrigu and Nárada.

36-41. The Prajápatis created seven other Manus and all other sorts of things—animate and inanimate, mobile and immobile. [The gods, sages, Rákshasas, Pis'áchas, lightning and thunder, rainbow, luminaries, men, beasts, birds, worms, etc., etc., etc.]

42. The order of creation :—

43. Some (e.g. men, beasts, &c.) are born in the *womb.*

44. Some (e.g. birds, serpents, &c.) are born in the *egg.*

45. Some (e.g. gnats, &c.) are produced from hot moisture.

46. The plants rise upwards. The Oshadhis perish with the ripening of their fruits.

47. The वनस्पतिs bear fruit *without* flower. There is another species which bears fruit *with* flower.

48. गुच्छ, गुल्म, grass and creepers grow from seed or from slip.

49. The plants *internally* feel pleasure and pain.

50. Description of creation concluded.

51. The Creator disappears in Himself, and प्रलय sets in.

52-58. The world exists during Brahmá's day, and disappears during his night when the individual souls cease from their work.

54. Universal Dissolution.

55. The individual soul with sense-organs, etc., in the astral body remains unconscious during the time of Dissolution.

56. He is then re-born according to his acts.

57. Creation and Destruction are repeated *ad infinitum*.

58. The preparation of this S'ástra by Brahmá and its succession to Manu and others.

59. Manu delegates to his son and pupil, Bhrigu, the task of narrating Dharma.

60. Bhrigu consents gladly.

61-63. There are six other Manus who are descendants of स्वायम्भुव मनु । These are—स्वारोचिष, औत्तमि, तामस, रैवत, चाक्षुष and वैवस्वत । They, too, are creators during their terms.

64-68. Measure of time—18 निमेषs make one काष्ठा ; 30 काष्ठाs make one कला ; 30 कलाs make one मुहूर्त ; 30 मुहूर्तs make one अहोरात्र । 30 human days make one अहोरात्र of the Manes, 360 human days make one अहोरात्र of the gods.

69-70. सत्ययुग = 4000 divine years + 400 years as युगसन्ध्या + 400 years as युगसन्ध्यांश ।

त्रेतायुग = 3000 + 300 + 300 = 3600 divine years.

द्वापरयुग = 2000 + 200 + 200 = 2400 divine years.

कलियुग = 1000 + 100 + 100 = 120 divine years.

71. The total of the above four Yugas (i.e. 12,000 divine years) makes one divine Yuga.

72-73. 1000 divine Yugas make one day of ब्रह्मा, and 1000 divine Yugas make one night of ब्रह्मा ।

74. At the end of his sleep ब्रह्मा awakes and creates.

75-78. The creation in the *beginning*. From मनस् or महतत्त्व springs ether (आकाश) with the property of sound ; from ether springs air with touch ; from air springs fire with colour (रूप) ; from fire springs water with taste ; from water springs earth with smell.

79-80. 12,000 (divine years) × 71 = One मन्वन्तर। The मन्वन्तरs (considering their cycle) are innumerable.

81, 82. In सत्ययुग Dharma is complete ; in other ages, it diminishes foot by foot.

83. In सत्ययुग the span of human life is 400 years; in other ages the span of life decreases gradually by one-fourth.

84. The span of life, boon and curse, and the desired result of an action are realised according to the character of the age.

85. Different धर्मs prevail in different ages.

86. Penance in सत्य, self-knowledge in त्रेता, sacrifice in द्वापर, and charity in कलि।

87-91. The duties of the different castes.

92-101. Praise of the Bráhmana ; the grounds therefor.

102. Swáyamhhuva Manu spoken of as the originator of this S'ástra for the discrimination of the different duties of the different classes.

103. This S'ástra should be studied by all the twice-born castes, but should be taught by the Bráhmanas only.

104-106. A careful perusal of this work makes a Bráhmana immune from sin. The other results of its study. This is the best of the S'ástras.

107. It contains a discussion of acts and perpetual customs.

108-110. Praise of आचार, one of the best duties.

111-117. Contents of the complete work, chapter by chapter.

118. Some additional contents.

119. Bhrigu assures the sages that he will narrate to them the teachings of Manu intact.



कुल्लूकभट्ट-कृत-टीकोपक्रमणिका ।

गौड़े नन्दनवासिनाम्नि सुजनैर्वन्द्ये वरेन्द्र्यां कुले
श्रीमद्भट्टदिवाकरस्य तनयः कुल्लूकभट्टोऽभवत् ।
काश्यामुत्तरवाहिजह्नुतनयातीरे समं पण्डितैः
तेनेयं क्रियते हिताय विदुषां मन्वर्थमुक्तावली ॥१॥

सर्व्वज्ञस्य मनोरसर्व्वविदपि व्याख्यामि यद्वाङ्मयम्
युक्त्या तद्बहुभिर्यतो मुनिवरैरेतद्बहु व्याकृतम् ।
तां व्याख्यामधुनातनैरपि कृतां न्याय्यां ब्रुवाणस्य मे
भक्त्या मानव-वाङ्मये भवभिदे भूयादशेषेश्वरः ॥२॥

मीमांसे बहु सेवितासि सुहृदस्तर्काः समस्ताः स्थ मे
वेदान्ताः परमात्मबोधगुरवो यूयं मयोपासिताः ।
जाता व्याकरणानि बालसखिता युष्मभ्यमभ्यर्थये
प्राप्तोऽयं समयो मनूक्तविवृतौ साहाय्यमालम्ब्यताम् ॥३॥

द्वेषादिदोष-रहितस्य सतां हिताय
मन्वर्थतत्त्वकथनाय ममोद्यतस्य ।
दैवाद् यदि क्वचिदिह स्खलनं तथापि
निस्तारको भवतु मे जगदन्तरात्मा ॥४॥

मानववृत्तावस्यां ज्ञेया व्याख्या नवा मयोद्भिन्ना ।
प्राचीना अपि रुचिरा व्याख्यातृणामशेषाणाम् ॥५॥

TRANSLATION

OF

KULLU'KA'S PREFACE.

1. Kullûka Bhatta, son of Divákara Bhatta, was born in the respected family called Nandanavásin in the Division of Varendrî in Gauda. For the benefit of the learned, this Manwartha-Muktávalî (lit. the string of pearls of the meanings of Manu) has been composed by him in Benares where the Ganges flows towards the *North*.

2. That I with so litlte knowledge venture to explain the words of the Omniscient Manu is prompted by the fact that they have been fully and properly explained by many great sages. May the Lord of all be for the cessation of the re-birth of me, who, out of reverence for the words of Manu, am going to recount the explanations [of the ancients] as well as the reasonable portions of that of the moderners.

3. O Mîmámsá, you have been much attended by me; Tarkas (Nyáya), you all are my friends; Vedántas, the guide to the knowledge of the Supreme Soul, you were waited upon by me; Grammars, a friendship from childhood has grown [between us]. To all of you I pray—please to help me in my expositions on the words of Manu; this is the proper time.

4. May the Soul of this world purge me of [the sin of] my slip, if accidentally committed by me, who unaffected by faults like jealousy, etc., am going to state the true import of the words of Manu for the welfare of the good.

5. In this Vritti (commentary) on Manu, I have invented a charming and new, though [really] old, course of explanation adopted by a large number of the ancient scholiasts.

॥ ओ३म् ॥

मनुसंहिता

प्रथमोऽध्यायः ।

[स्वयम्भुवे नमस्कृत्य ब्रह्मणेऽमिततेजसे ।
मनुप्रणीतान् विविधान धर्मान् वक्ष्यामि शाश्वतान् ॥ (क)]

मनुमेकाग्रमासीनमभिगम्य महर्षयः ।
प्रतिपूज्य यथान्यायमिदं वचनमब्रुवन् ॥ १ ॥

Prose-order.—महर्षयः एकाग्रम् आसीनं मनुम् अभिगम्य प्रतिपूज्य [च] यथान्यायम् इदं वचनम् अब्रुवन् ।

Bengali.—একাগ্রচিত্ত ও (স্বস্থভাবে) সমাসীন মনুর সম্মুখে সমাগত হইয়া মহর্ষিগণ তাঁহার পূজা করিলেন এবং যথোচিত ভাবে তাঁহাকে এই বাক্য বলিলেন ॥ ১ ॥

English.—The great Seers approached Manu, who was intent and [comfortably] seated, and having reverenced him spoke in due form these (i.e. the following) words. 1.

Kulluka.—मनुमेकाग्रमासीनमित्यादि । अत्र महर्षीणां धर्म्मविषयप्रश्ने मनोः "श्रूयताम्" इत्युत्तरदानपर्य्यन्त-श्लोकचतुष्टयेन एतस्य शास्त्रस्य प्रेक्षावतप्रवृत्त्यपयुक्तानि विषय-सम्बन्ध-प्रयोजनानि उक्तानि (1) । तत्र धर्म्म एव विषयः (2) ; तेन सह वचनः

(क) Some of the Mss. of the Manu-Saṁhitá begin with this verse, but it is not found in the commentaries of Medhá-tithi and Kullúka. The verse has, however, been recognised by Govindarája, Náráyana and Rághavánanda.

सन्दर्भरूपस्य मानवशास्त्रस्य प्रतिपाद्य-प्रतिपादकभावलक्षणः सम्बन्धः (3), प्रमाणान्तरासन्निकृष्टस्य स्वर्गापवर्गादि-साधनस्य धर्म्मस्य शास्त्रैकगम्यत्वात् (4); प्रयोजनन्तु स्वर्गापवर्गादि (5), तस्य धर्म्माधीनत्वात् (6)। यद्यपि पत्न्युपगमनादिरूपः कामोऽप्यत्र अभिहितः, तथापि "ऋतुकालाभिगामी स्यात् स्वदारनिरतः सदा" [मनु—३।४५] इति ऋतुकालादिनियमेन सोऽपि धर्म्म एव (7)। एवञ्च अर्थार्ज्जनमपि "ऋतामृताभ्यां जीवेत्" [मनु—४।४] इत्यादिनियमेन धर्म्म एव इत्यवगन्तव्यम् (8)। मोक्षोपायत्वेन अत्राभिहितस्य आत्मज्ञानस्यापि धर्म्मत्वात् धर्म्मविषयत्वं मोक्षोपदेशकत्वञ्च अस्य शास्त्रस्य उपपन्नम् (9)।

पौरुषेयत्वेऽपि मनुवाक्यानाम् अविगीत-महाजन-परिग्रहात् श्रुत्युपग्रहाच्च वेदमूलकतया प्रामाण्यम् (10)। तथा च छान्दोग्य-ब्राह्मणे श्रूयते—"मनुर्वै यत् किञ्चिदवदत् तद्भेषजं भेषजतायै" [ताण्ड्य—२३।१६।७] (11) इति। बृहस्पतिरप्याह—"वेदार्थोपनिबन्धृत्वात् प्राधान्यं हि मनोः स्मृतम्। मन्वर्थविपरीता या सा स्मृतिर्न प्रशस्यते॥ तावच्छास्त्राणि शोभन्ते तर्कव्याकरणानि च। धर्म्मार्थमोक्षोपदेष्टा मनुर्यावन्न दृश्यते" (12)॥ महाभारतेऽप्युक्तं—"पुराणं मानवो धर्म्मः साङ्गो वेदश्चिकित्सितम्। आज्ञासिद्धानि चत्वारि न हन्तव्यानि हेतुभिः" (13)॥—विरोधिबौद्धादितर्केर्न हन्तव्यानि, अनुकूलस्तु मीमांसादितर्कः प्रवर्त्तनीय एव (14)। अतएव वक्ष्यति (15)—"आर्षं धर्म्मोपदेशञ्च वेदशास्त्राऽविरोधिना। यस्तर्केणानुसन्धत्ते स धर्म्मं वेद, नेतरः" (16)॥ इति [मनु—१२।१०६]।

सकलवेदार्थादिमननात् 'मनुम्' (17), महर्षयः 'इदं' द्वितीयश्लोकवाक्यरूपम्, उच्यते अनेन इति 'वचनम्', अब्रुवन्। श्लोकस्यादौ मनुनिर्द्देशो मङ्गलार्थः, परमात्मन एव संसारस्थितये सार्व्वज्ञैश्वर्य्यादिसम्पन्न-मनुरूपेण प्रादुर्भूतत्वात् तदभिधानस्य मङ्गलातिशयत्वात् (18)। वक्ष्यति हि—"एतमेके वदन्त्यग्निं मनुमन्ये प्रजापतिम्" (19) इति। 'एकाग्रं' विषयान्तराव्याक्षिप्तचित्तम्, 'आसीनं' सुखोपविष्टम्, ईदृशस्यैव महर्षिप्रश्नोत्तरदानयोग्यत्वात् (20)। 'अभिगम्य' अभिमुखं गत्वा, 'महर्षयः' महान्तश्च ते ऋषयश्चेति, तथा 'प्रतिपूज्य' पूजयित्वा। यद्वा, मनुना पूर्व्वं स्वागतासनदानादिना पूजिताः, तस्य पूजां कृत्वा इति 'प्रति'शब्दादुन्नीयते (21)। 'यथान्यायं'—येन 'न्यायेन' विधानेन प्रश्नः कर्त्तुं युज्यते—प्रणति-भक्ति-श्रद्धातिशयादिना। वक्ष्यति च—"नापृष्टः कस्यचिद्ब्रूयाद् न चान्यायेन पृच्छतः" (22) इति। 'अभिगम्य' 'प्रतिपूज्य' 'अब्रुवन्' इति क्रियात्रयेऽपि 'मनुम्' इत्येव कर्म्म; अब्रुवन्नित्यत्र अकथितकर्म्मता, ब्रुविधातोर्द्विकर्म्मकत्वात् (23) ॥ १ ॥

Kulluka Explained.

1. श्रूयताम् &c.—From here up to श्रूयताम् in the 4th verse, we get the three essential points which will induce an

inquisitive mind to peruse the work. These three points are (i) विषय (i.e. the *subject-matter* of the work), (ii) सम्बन्ध (i.e. the *relation* of the work with the subject-matter), and (iii) प्रयोजन (i.e. the *aim* of the work).

2. तत्र धर्म एव &c.—Of these the subject-matter is धर्म (sacred law).

3. तेन सह &c.—The relation of धर्म with the Mánava S'ástra (i.e. this work) which is nothing but an arrangement of words is प्रतिपाद्य-प्रतिपादकभाव ; [i.e., धर्म is प्रतिपाद्य and this work is प्रतिपादक। In other words, the work seeks to set forth *what* धर्म is.]

4. प्रमाणान्तरासन्निकृष्टस्य &c.—धर्म which is the means of attaining heaven (स्वर्ग) and even of the final emancipation (अपवर्ग), is beyond the pale of any other means of knowledge e.g. प्रत्यक्ष, अनुमान, &c., but can be known only through the S'ástras.

5. प्रयोजनं &c.—The aim of this work is (to be a means of attaining) स्वर्ग and अपवर्ग। [अपवर्ग = मोक्ष or final emancipation].

6. तस्य &c.—That can be attained by धर्म only.

7. यद्यपि &c.—[N. B. It has already been stated that धर्म is the subject-matter of this work. One might say that not only धर्म, but also काम, अर्थ and मोक्ष—the other three ends of life—are the subject-matters of the work, as the latter subjects also have been dealt with here. Kullûka now proceeds to show that these latter ends have indeed been dealt with in this work, but they have been done in such a manner that they might come within the domain of धर्म। So, they need not be separately mentioned.]

यद्यपि &c.—Although such things as intercouse with one's wife, which would come properly under the heading of काम, have been mentioned in this treatise, yet by the enunciation of such rules as 'ऋतुकालाभिगामी स्यात् स्वदारनिरतः सदा'

(III. 45), those things have, so to say, turned to be धर्म। [In other words, this kind of काम is as good as धर्म।] N. B. The quotation 'ऋतुकालाभिगामी &c.' means—A wife should be visited *only* during the prescribed period of her courses.

8. एवं च &c.—Similarly, the earning of livelihood [which would properly come under the heading of अर्थ] being qualified by such rules as 'ऋतामृताभ्यां जीवेत्' &c., (IV. 4, &c.), turns, so to say, to be धर्म। [In other words, such kinds of अर्थ are as good as धर्म।] N. B. The quotation means—One may subsist by Rita (i.e. corns gleaned) and Amrita (i.e. what is got unasked).

9. मोक्षोपायत्वेन &c —This S'ástra speaks of आत्मज्ञान as the means of मोक्ष। Now, आत्मज्ञान is a धर्म and so the fact that धर्म is the subject-matter of this S'ástra and that it imparts instructions as to the attainment of मोक्ष, is established.

10. पौरुषेयत्वेऽपि &c.—The words of Manu, although they come from the lips of a human being, are authoritative in as much as they are based upon श्रुति (Vedas) and have been accepted by persons of unimpeachable conduct.

11. छान्दोग्यब्राह्मणे &c.—We learn from the Chhándogya Bráhmana that whatever Manu said is [salutary like] medicine.

[N. B. Veda is of two kinds—Mantra and Bráhmana. The quotation 'मनुर्वै यत् किञ्चावदत् तद्भेषजं भेषजतायै' is from ताण्ड्य-ब्राह्मण २३।१६।७। The name छान्दोग्य-ब्राह्मण given by Kull. is a collective name of the ताण्ड्य and 7 other Bráhmanas belonging to the Sáma-veda. The passage occurs with slight variations in three other places—Káthaka, xi, 5 ; Maitráyaníya, I. 1. 5 and Taittiríya, II. 2. 10. 2.]

[श्रूयते—Quotations from श्रुति are always introduced with the word श्रूयते, and those from स्मृति with the word स्मर्यते।]

12. बृहस्पतिरपि आह &c.—Brihaspati [author of one of the

20 principal Smritis] says—The superiority of Manu lies in the fact that he puts down in a systematised form the contents of the Vedas. The Smriti (code of law) which is opposed to the teachings of Manu is not so commendable. So long do S'ástras, the science of Logic, Grammar, &c., shine as long as Manu does not appear [in the field].

N. B. This passage is not found in the printed code of Brihaspati.

13. पुराणं &c.—The Puránas, the code of Manu, the Vedas with their auxiliary sciences [for which see under II. 105], and the medical science (viz. A'yurveda)—these are by themselves authoritative (आज्ञासिद्धानि), and should not be destroyed by (sophisticated) reasoning.

14. विरोधि &c.—[This is the meaning of the previous sentence, viz., न हन्तव्यानि हेतुभिः]—Sophisticated reasonings like those of the Buddhists, should not be directed against them, but favourable arguments like those of the Mímámsá Philosophy should certainly be employed.

15. वक्ष्यति—[Manu] will say later on, viz., in Chap. XII.

16. आर्षं &c.—He alone, and no other person, knows the sacred law, who explores [the utterances of] the sages and the body of the laws, by reasonings not repugnant to the Vedic lore.—[Manu, XII. 106.]

17. सकल...मनुम्—[The द्वितीयान्त word मनुम् is the word of the text.] Why is मनु so called ? As he is conversant with all the subjects dealt with in the Vedas.

N. B. 'सकलवेदार्थादिमननात् मनुः इति कथ्यते, तं मनुम्' would have expressed the sense more clearly. But Kull. is always very concise.

18. श्लोकस्य &c.—The verse begins with the term मनु। The mention of the name of मनु just at the beginning of the verse is auspicious. The Supreme Being appeared in the

shape of Manu endowed with omniscience and omnipotence, and hence the utterance of that name serves as a मङ्गलाचरण ।

19. एतमेके &c.—Some call Him (the Supreme Soul) Agni, others (call Him) Manu, the progenitor of creatures. —[Manu, XII, 123.]

20. ईदृशस्यैव &c.—Only such a one (i. e. who is एकाग्र and सुखोपविष्ट) is in a position to answer the queries of the sages.

21. 'प्रति'शब्दात् उन्नीयते—Is to be inferred from the use of the word प्रति ।

22. नाऽपृष्टः &c.—One should not explain anything to any body unasked, nor should he answer a person who asks *improperly.*—[Manu II. 110.]

23. अब्रुवन् &c.—मनुम् is the अकथित-कर्म i. e. the indirect object of अब्रुवन् [the direct object being वचनम्]। [The indirect object is called the अकथित-कर्म which means 'the object which might be used as some other case (e. g., अपादान, अधिकरण, &c.), but has *not been spoken of* (अकथित) as such.]

N. B. A root is often designated with the addition of an इ or तिप् । Thus, ब्रू, ब्रुविः and ब्रवीतिः—all mean the root ब्रू ।

Notes.

मनुम्—मन (to meditate) + उ—कर्तृवाच्ये । See Kull. 17.

एकाग्रम्—Medhátithi explains it as follows—एकस्मिन् विषये अग्र' (=मनः) यस्य सः एकाग्रः, तम् । But the word अग्र is seldom used in the sense of मनः । So, we may propose the following exposition—एकम् (=एकः विषयः) अग्रम् (or अग्रे) यस्य सः एकाग्रः, तम् । Adjective to मनुम् ।

आसीनम्—आस (to sit) + शानच्—कर्तृवाच्ये ; seated.

प्रतिपूज्य—(i) पूजयित्वा । The prefix प्रति is expletive here ; it has no special force ; or, (ii) after having returned (प्रति) salutations to Manu [who had welcomed and saluted them first].

यथान्यायम्—न्यायम् अनतिक्रम्य इति यथान्यायम्, अव्ययीभावः । Duly.

Kull. taking the word with चब्रुवन् explains this 'duly' to mean 'with the proper attitude of listeners, viz., with faith, regard, salutation, &c.' Cf. Manu, II. 100. The word may, however, be taken with प्रतिपूज्य also or rather with *both*, and it is perhaps with this purpose that the word has been placed by the author in an intermediate position.

भगवन् सर्व्ववर्णानां यथावदनुपूर्व्वशः।
अन्तरप्रभवाणाञ्च धर्म्मान् नो वक्तुमर्हसि ॥ २ ॥

Prose.—[हे] भगवन् [त्वं] सर्ववर्णानाम् अन्तरप्रभवाणां च धर्मान् नः (=अस्मभ्यं) यथावत् अनुपूर्वशः [च] वक्तुम् अर्हसि।

Bengali.—হে ভগবন্, ব্রাহ্মণাদি সর্ব্ববর্ণের ও অন্তরপ্রভব সংকীর্ণ জাতিসমূহের ধর্ম্ম আপনি অনুগ্রহ করিয়া আনুপূর্ব্বিক আমাদিগের নিকট যথাবৎ কীর্ত্তন করুন ॥ ২ ॥

English.—Be pleased, O lord, to tell us precisely and in due order the sacred laws of all the [principal] castes and also of the intermediate ones. 2.

Kulluka. किमब्रुवन् इत्यपेक्षायामाह—भगवन्नित्यादि। ऐश्वर्यादीनां भगशब्दो वाचकः (1)। तदुक्तं विष्णुपुराणे [६।५।७४]—"ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः। ज्ञानवैराग्ययोश्चैव षण्णां भग इतीङ्गना" (2) ॥ मतुबन्तेन सम्बोधनं 'भगवन्' इति। 'वर्णाः' ब्राह्मण-क्षत्रिय-वैश्य-शूद्राः, सर्व्वे च ते वर्णाश्चेति 'सर्व्ववर्णाः', तेषाम्। 'अन्तरप्रभवाणाञ्च' सङ्कीर्णजातीनाञ्चापि (3)—अनुलोम-प्रतिलोमजातानाम् अम्बष्ठ-करण-क्षत्तृप्रभृतीनां (4), तेषां विजातीय-मैथुन-सम्भवत्वेन खरतुरगीय-सम्पर्क-जाताश्वतरवत् जात्यन्तरत्वात् वर्णशब्देन अग्रहणात् पृथक् प्रश्नः (5)। एतेन अस्य शास्त्रस्य सर्व्वोपकारकत्वं दर्शितम्। 'यथावत्'—यो धर्म्मो यस्य वर्णस्य येन प्रकारेणार्हति, इत्यनेन आश्रमधर्म्मादीनामपि प्रश्नः (6)। 'अनुपूर्व्वशः' क्रमेण—प्रथमं (क) जातकर्म्म, तदनु नामधेयमित्यादिना। धर्म्मान् 'नः' अस्मभ्य' 'वक्तुमर्हसि' सर्वधर्म्माभिधाने योग्यो भवसि। 'तस्माद् ब्रूहि' इति अध्येषणम् अध्याहार्य्यम् (7)। यत्तु ब्रह्महत्यादिरूपाऽधर्म्मकीर्त्तनमप्यत्र तत् प्रायश्चित्त-विधिरूप-धर्म्मविषयत्वेन, न स्वतन्त्रतया (8) ॥ २ ॥

(क) M, S and V omit प्रथमं perhaps on the ground that जातकर्म्म is not the very first of the संस्कारs. We have, however, kept it here on the ground of perspicuity.

Kulluka Explained.

1. ऐश्वर्यादीनाम् &c.—The word भग means ऐश्वर्य (i. e. ईश्वरत्व = mastery), &c. [See Kull. 2.]

2. The word भग means these six things :—perfect lordship (i. e. ability to do anything and everything), strength, fame, riches, knowledge and absence of worldly desires. This is the convention (रूढ़ता) ।

N. B. That such and such words should mean such and such things is nothing but a *convention.*

3. संकीर्ण &c.—Also of the mixed castes.

4. अनुलोम &c.—Those who are begotten in the manner of अनुलोम and प्रतिलोम, viz., अम्बष्ठ, करण, चण्ड, &c. [See Notes].

5. तेषां विजातीय &c.—These (sub-castes) are separately referred to as they do not belong to any particular वर्ण, in as much as they are produced by promiscuous intercourse [between two primary castes] like the mule (अश्वतर) which springs from the intercourse between the ass and the horse, and is thus a quite distinct breed.

N. B. Kullûka forgets here that the issue of अनुलोम-विवाह is quite legitimate and is, in some cases at least, held to belong to his father's caste. [See Manu X. 5]. To say that the मूर्द्धाभिषिक्त, अम्बष्ठ, &c., are non-descripts is extremely perverse.

6. यो धर्मः &c.—What is duty of what class and how is that duty to be performed ; hence, the query includes also आश्रमधर्म, &c. N. B. आश्रमधर्म means the duties relating to the different stages of life. [See under II. 25.]

N. B. By the expression येन प्रकारेण अर्हति Kullûka hints that the word यथावत् is formed with the affix वति—अर्हार्थे ।

7. तस्मात् &c.—The request 'therefore say' is to be understood.

8. यत्तु &c.—That the work also describes such *sinful* acts as ब्रह्महत्या, &c., is to be explained by the fact that they are not

spoken of independently, but in connection with their *expiations* (प्रायश्चित्त) which will indeed prove as *virtues*.

Notes.

यथावत्—यथा + वति—अर्हार्थे ; by the rule 'तदर्हम्'।

अनुपूर्वशः—अनुपूर्व + शस् ; अव्ययम्। In due order ; first जातकर्म [see II. 29], then नामकरण [II. 50], and so on.—Kull. It should be noted, however, that जातकर्म is not the very first of the संस्कारs. Three other संस्कारs precede it. Govinda-rája is more accurate when he explains अनुपूर्वशः as निषेकादिक्रमेण, निषेक or गर्भाधान being the first of the संस्कारs. For the संस्कारs, see under II. 26.

अन्तरप्रभवाणाम्—The णत्व is optional here by the rule 'प्रातिपदिकान्त-नुम्-विभक्तिषु च'। अन्तरे प्रभवः येषाम् ; of the intermediate ones, i. e., of the sub-castes (born of two different castes). These may be broadly divided into two classes :—

(i) अनुलोमजाः—viz. मूर्द्धाभिषिक्त, अम्बष्ठ, &c. (who are begotten by superior castes on women coming from inferior ones), and

(ii) प्रतिलोमजाः, viz., चत्त, चाण्डाल, &c., (who are begotten by inferior castes on women coming from superior ones).

N. B. अनुलोम may be of two kinds—due to (i) विवाह or (ii) व्यभिचार। The former is approved, while the latter is disapproved by the S'ástras. प्रतिलोम is always disapproved.

मूर्द्धाभिषिक्त [also called मूर्द्धावसिक्त]—has a ब्राह्मण father and a duly married क्षत्रिय mother. [Yájnavalkya, I. 91.]

अम्बष्ठ—has a ब्राह्मण father and a duly married वैश्या mother. [Manu, X. 8.]

करण—has a वैश्य father and a शूद्रा mother. Cf. 'वैश्यात्तु करणः शूद्राम्' [Yájnavalkya, I. 92]. The explanation of the term करण here as referring to the व्रात्यक्षत्रिय class of that name (as has been done by some) seems to be out of place.

चत्त (प्रथमैकवचने चत्ता)—has a शूद्र father and a क्षत्रिया mother. [Manu, X. 12].

चाण्डाल—has a शूद्र father and a ब्राह्मणी mother. [Manu, X. 12.]

त्वमेको ह्यस्य सर्वस्य विधानस्य स्वयम्भुवः।
अचिन्त्यस्याप्रमेयस्य कार्य्यतत्त्वार्थवित् प्रभो ॥ ३ ॥

Prose.—[हे] प्रभो, त्वं हि (=यतः) एकः स्वयम्भुवः (=अपौरुषेयस्य) अचिन्त्यस्य अप्रमेयस्य अस्य सर्वस्य विधानस्य (=वेदस्य) कार्य्यतत्त्वार्थवित्।

Substance.—सर्व्वे धर्माः वेदे उक्ताः। स तु वेदः सूक्ष्मत्वात् बाहुल्यात् च अस्माभिः कार्त्स्न्येन ज्ञातुं न शक्यते। त्वमेव तस्य तत्त्वं सम्यक् जानासि। अतः त्वमेव अस्मान् धर्म वक्तुम् अर्हसि, नान्यः कोऽपि।

Bengali.—যেহেতু হে প্রভো, একমাত্র আপনিই এই অচিন্তনীয়, অপ্রমেয়, ও অপৌরুষেয় সমগ্র বেদের প্রতিপাদ্য কর্ম্ম ও ব্রহ্ম বিষয়ে অভিজ্ঞ ॥ ৩ ॥

English.—For, Thou alone, O lord, knowest the rites [enjoined] and the real essence [established) by this self-existent system of the entire ordinance (i. e. Veda), which is unknowable and unfathomable. 3.

Kulluka. सकलधर्म्माभिधान-योग्यत्वे हेतुमाह—त्वमेक: इत्यादि। 'हि'शब्दो हेतौ। यस्मात् त्वम् 'एकः' अद्वितीयः (1), अस्य 'सर्व्वस्य' प्रत्यक्षश्रुतस्य स्मृत्याद्यनुमेयस्य च (क) (2), 'विधानस्य'—विधीयन्तेऽनेन कर्म्माणि अग्निहोत्रादीनीति 'विधानं' वेदः तस्य, 'स्वयम्भुवः' अपौरुषेयस्य, 'अचिन्त्यस्य'—बहुशाखाविभिन्नत्वादियत्तया परिच्छेत्तुम-योग्यस्य (3), 'अप्रमेयस्य'—मीमांसादिन्याय-निरपेक्षतया अनवगम्यमान-प्रमेयस्य (4), 'कार्य्यम्' अनुष्ठेयम्—अग्निष्टोमादि, 'तत्त्वं' ब्रह्म—"सत्यं ज्ञानमनन्तं ब्रह्म" [तैत्तिरीय २।१।१] इत्यादिवेदान्तवेद्यं (5), ते एव 'अर्थः' (ख) (6) प्रतिपाद्यभागः (7), तं वेत्तीति 'कार्य्यतत्त्वार्थवित्'। मेधातिथिस्तु कर्म्ममीमांसा-वासनया वेदस्य कार्य्यमेव तत्त्व-रूपोऽर्थस्तं वेत्तीति कार्य्यतत्त्वार्थविदिति व्याचष्ट (8), तत् न (9)। वेदानां ब्रह्मण्यपि प्रामाण्याभ्युपगमात् न कार्य्यमेव तत्त्वरूपोऽर्थः (10)। धर्म्माधर्म्म-व्यवस्थापन-समर्थत्वात् 'प्रभो' इति सम्बोधनम् (11) ॥ ३ ॥

Kulluka Explained.

1. अद्वितीयः—You *alone*.
2. प्रत्यक्षश्रुतस्य &c.—N. B. Veda is of two kinds—(i) Some

(क) स्मृत्यनुमितस्य—A. प्रत्यक्षस्य तस्य स्मृत्याऽनुमेयस्य—S and V.
(ख) तदेव अर्थः—All except A and S.

texts are directly found in the Veda ;—these are called प्रत्यक्षश्रुत (directly known) Veda ; and (ii) some texts are to be inferred from their references in the Smritis, &c.;—these are called अनुमेय Veda. When some matters are found in Smritis, &c., but not in the Veda, it is to be inferred that they must have been in the Veda also, but that those texts have been lost somehow or other.

3. बहुशाखा &c.—Too high for conception on account of its being divided and sub-divided into various branches (शाखा)।

N. B. The Veda is principally divided into 4 divisions, viz. Rik, Yajuh, Sáma and Atharva, each of which, again has great many sub-divisions (शाखा) ; such as, शाकल, वाष्कल, आश्वलायन, &c., of the Rig-veda ; कठ, तैत्तिरीय, &c., of the Yajur-veda ; कौथुम, &c., of the Sáma-veda ; and शौनक, &c., of the Atharva-veda.

4. मीमांसादि &c.—The sense of which is incapable of being understood independently of (i. e. without the help of) the maxims of the Mîmámsá philosophy.

5. सत्य' &c.—Which can be known from such texts of the Vedánta (i.e. Upanishad) as 'सत्यं ज्ञानमनन्तं ब्रह्म'।—तैत्तिरीयोपनिषत्, २।१।१ ।

6. ते एव अर्थः—These two viz. कार्य्य and तत्त्व are the objects in view.

7. प्रतिपाद्यभागः—The principal thing to be established.

8. मेधातिथि तु &c.—Medhátithi, however, owing to the impression (वासना) left on him by the कर्ममीमांसा [of Jaimini (as distinguished from ब्रह्ममीमांसा i. e. Vedánta philosophy of Vyása)] explains the phrase thus—तत्त्वरूपः अर्थः तत्त्वार्थः, कार्य्यमेव तत्त्वार्थः, तं वेत्ति इति ।

9. तन्न—That's not it.

N. B. The मीमांसा Philosophy which establishes the importance of कर्म्म i. e. sacrifices, &c., is called कर्ममीमांसा, and the

वेदान्त Philosophy which establishes the importance of तत्त्वज्ञान is called ब्रह्ममीमांसा। Medh. was an ardent student of the former school, but Kull. recognises the latter school also. Medh., consistently with his creed, in explaining the phrase कार्य्यतत्त्वार्थ &c. takes कार्य्य only to be the principal object of the Vedas. Kull. finds fault with that explanation and ascribes it to the undue influence of कर्म्ममीमांसा over Medhátithi. For Kullûka's grounds, see below.

10. वेदान्त &c.—The Vedas are admitted to be a proof in regard to the Supreme Being also, and therefore कार्य्य is not the only object of the Vedas.

11. धर्माधर्म &c.—Manu is addressed as the 'lord' as he is competent to speak authoritatively on धर्म्म and अधर्म्म।

Notes.

विधानस्य—Of the Vedas. विधीयन्ते अनेन कर्माणि (अग्निहोत्रादीनि) इति विधानं=वेदः। वि—धा+ल्युट्—करणवाच्ये। The word is seldom used in this sense.

स्वयम्भुवः—स्वयम्-भू+क्विप्—षष्ठ्याः एकवचनम्; adj. to विधानस्य which is neuter. Hence, in the first case, singular, the word should be spelt as स्वयम्भु (with short उ in the neuter)—स्वयम्भु means self-born, i. e., eternal.

अचिन्त्यस्य—See Kull. explained 3.

अप्रमेयस्य—See Kull. explained 4.

कार्य्यतत्त्वार्थवित्—(i) कार्य्यं च तत्त्वं च कार्य्यतत्त्वे, कार्य्यतत्त्वे एव अर्थः कार्य्यतत्त्वार्थः, तं वेत्ति इति विद्+क्विप्—कर्त्तरि। Kull.

(ii) तत्त्वम् एव अर्थः तत्त्वार्थः, कार्य्यम् एव तत्त्वार्थः कार्य्यतत्त्वार्थः, तं वेत्ति इति —Medh.

स तैः पृष्टस्तथा सम्यगमितौजा महात्मभिः।
प्रत्युवाचार्च्य तान् सर्वान् महर्षीञ्छ्रूयतामिति ॥ ४ ॥

Prose.—तैः महात्मभिः (=ऋषिभिः) तथा पृष्टः अमितौजाः सः (=मनुः)

तान् सर्वान् महर्षीन् चार्च्य श्रूयताम् इति [उपक्रम्य] सम्यक् (=यथातत्त्वं) प्रत्युवाच ।

Bengali.—মহানুভব মহর্ষিগণকর্তৃক উক্তরূপে সংপৃষ্ট অমিতপ্রভাব মনু সেই ঋষিদিগের অর্চনা করিয়া "আপনারা শুনুন" এই বলিয়া যথাযথভাবে তাঁহাদিগের প্রশ্নের প্রত্যুত্তর দিয়াছিলেন ॥ ৪ ॥

English.—He of measureless power, being thus asked by those high-minded ones, honoured all those great seers and duly answered them—"Please hear". 4.

Kulluka.—स तैः पृष्टस्तथा सम्यगित्यादि । 'सः' मनुः 'तैः' महर्षिभिः 'तथा' तेन प्रकारेण पूर्वोक्तेन न्यायेन प्रणति-भक्ति-श्रद्धातिशयादिना पृष्टस्तान् 'सम्यक्' यथातत्त्वं प्रत्युवाच 'श्रूयताम्' इत्युपक्रम्य (1) । 'अमितम्' अपरिच्छेद्यम् 'ओजः' सामर्थ्यं ज्ञान-तत्त्वाभिधानादौ यस्य सः तथा । अतएव सर्वज्ञ-सर्वशक्तितया महर्षीणामपि प्रश्नविषयः । 'महात्मभिः' महानुभावैः । 'आर्च्य' पूजयित्वा—आङ्पूर्वस्य अर्चतेर्ल्यबन्तस्य रूपमिदम् । धर्मस्याभिधानमपि (2) पूजनपुरःसरमेव कर्त्तव्यमित्यनेन दर्शितम् ।

ननु (3), मनुप्रणीतत्वे अस्य शास्त्रस्य 'स पृष्टः प्रत्युवाच' इति न युक्तम्, 'अहं पृष्टो ब्रवीमि' इति युज्यते । अन्यप्रणीतत्वे च कथं मानवीय-संहितेति ? उच्यते (4) । —प्रायेण आचार्याणामियं शैली (5) यत् स्वाभिप्रायमपि परोपदेशमिव वर्णयन्ति (6) । अतएव "कर्म्माण्यपि जैमिनिः, फलार्थत्वात्" इति जैमिनेरेव मतम् (7) [मीमांसा—३।१।४] । अतएव "तदुपर्य्यपि बादरायणः, सम्भवात्" इति बादरायणस्यैव शारीरक-सूत्रम् (8) [१।३।२६] ॥ अथवा मनूपदिष्टा धर्मास्तच्छिष्येण भृगुणा तदाज्ञया उपनिबद्धाः । अतएव वक्ष्यति—"एतद्वोऽयं भृगुः शास्त्रं श्रावयिष्यत्यशेषतः" इति [मनु—१।५९] । अतो युज्यते एव 'स पृष्टः प्रत्युवाच' इति । मनूपदिष्टधर्मोप-निबद्धत्वाच्च मानवीय-संहितेति व्यपदेशः (9) ॥ ४ ॥

Kulluka Explained.

1. श्रूयताम् इत्युपक्रम्य—Beginning with श्रूयताम् ।
2. अभिधानम्—Exposition.
3. ननु —[This अव्यय is often used to introduce a discussion. For the discussion, see Notes.]
4. उच्यते—This may be *said* in reply.
5. शैली—Mannerism.
6. स्वाभिप्रायमपि &c—Describe even their own views as those of others.

7. कर्माण्यपि &c. [मीमांसासूत्र. ३।१।४]—Jaimini himself is the author of the Sûtra 'कर्माण्यपि &c.,' [but he refers to himself in the third person.)

N. B. While discussing the *means* (शेष) and the *end* (फल) Jaimini, the author of the मीमांसा philosophy, first quotes the opinion of the sage Bádari who holds that only द्रव्य, गुण and संस्कार are the means—'द्रव्यगुणसंस्कारेषु बादरिः' (३।१।२) । Then he gives his own opinion* in the Sûtra 'कर्माण्यपि जैमिनिः फलार्थत्वात्' (३।१।४) which means—according to Jaimini the कर्म (i. e. sacrifices) also are शेष or means (not an end), for, they are enjoined to be performed as means to an end].

8. तदुपर्य्यपि &c.—Bádaráyana (name of Vyása) himself is the author of the शारीरकसूत्र (i. e. Vedánta Sûtra) 'तदुपर्य्यपि &c.' [but he refers to himself in the third person].

N. B. The Sûtra 'तदुपर्य्यपि' &c. (१।३।२६) means—The S'ástra is a necessity [not only with man, but] also with those higher than man, i. e., the gods, &c. Why ? Because there is every possibility of its being so, [in as much as the gods, &c. also have their own ends (e. g., मोक्ष) to pursue]. Vedanta Sûtras of Vyása are called शारीरक Sûtras. शरीरम् आत्मत्वेन अभिमन्यते इति शारीरं जीवः । शारीरम् (जीवम्) अधिकृत्य कृतं सूत्रम् इति शारीर + कन् ।

9. मनुप्रदिष्ट &c.—The work is called मानवीय-संहिता in as much as it contains the धर्म [originally] instructed by Manu.

Notes.

अमितौजाः—अमितम् ओजः (सामर्थ्यम्, अत्र ज्ञानतत्त्वकथनादौ सामर्थ्यं) यस्य सः—बहुव्रीहिः ।

अभ्यर्च्य —आङ-अर्च + ल्यप् । Having worshipped.

महर्षीन्‌श्रूयताम्—महर्षीन् and श्रूयताम्, when combined by the rules of Sandhi, will yield 4 optional forms—महर्षीञ्श्रूयताम्, महर्षीञ्‌-छ्रूयताम्, महर्षीञ्छ्रूयताम् and महर्षीन्श्रूयताम् । Sandhi is com-pulsory in a poetic foot

Question. How would you justify the title Manu-Samhitá in spite of this reference to Manu in the third person (सः) instead of in the first person (अहम्)?

Answer. It may be justified in two ways :—

i) It was an almost common practice with the ancient आचार्य्s to refer to themselves in the third person. Or,

(ii) It might be that these are not the words of Manu, but of his pupil Bhrigu, as would appear from passages like एतद्वोऽयं भृगुः शास्त्रं श्रावयिष्यत्यशेषतः (I. 59). The title Manu-Samhitá will then mean 'the Samhitá which contains the *teachings of Manu*, although not always his exact words'. See Kull.—'ननु मनुप्रणीतत्वे......मानवीयसंहितेति व्यपदेशः'।

आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् ।
अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥ ५ ॥

Prose.—इदं (=जगत्) सर्वतः (=सर्वम्) तमोभूतम् अप्रज्ञातम् अलक्षणम् अविज्ञेयम् अप्रतर्क्यम् प्रसुप्तम् इव आसीत् ।

Substance.—परिदृश्यमानम् इदं सर्वं जगत् आदौ प्रकृतौ लीनम् आसीत् । तदा प्रत्यक्षानुमानादि-प्रमाणसाहाय्येन तर्कयित्वा इदं ज्ञातुं शक्यं नासीत् ।

Bengali.—[প্রথম অবস্থায়] এই সমগ্র জগৎ তমঃ অর্থাৎ প্রকৃতিতে লীন ছিল। ইহা চক্ষুরাদি ইন্দ্রিয়ের অগোচর, অনুমানের অগম্য, তর্কের অযোগ্য এবং শব্দ-প্রমাণের বহির্ভূত হইয়া প্রসুপ্তের ন্যায় [ক্রিয়াশূন্য] ছিল। ৫ ॥

English.—All this [world] was immersed in Tamas (i e. Prakriti or the Root-evolvent)—imperceptible, destitute of distinctive marks, unattainable by reasoning and undefinable [by authoritative statements] as if in profound sleep. 5.

Kulluka. "श्रूयताम्" इत्युपक्षिप्तमर्थमाह—आसीदिदमिति । ननु, मुनीनां धर्म्मविषयप्रश्ने तदेव उत्तरं दातुमुचितम् । तत् कोऽयमप्रस्तुतः (1) प्रलयदशायां कारणलीनस्य (2) जगतः सृष्टिप्रकारस्यावतारः (3) ? अत्र मेधातिथिः समादधे ।—शास्त्रस्य प्रयोजनवत्वम् अनेन सर्गेण प्रतिपाद्यते । ब्रह्माद्याः स्थावरपर्य्यन्ताः संसारगतयो धर्म्माधर्म्मनिमित्ता अत्र प्रतिपाद्यन्ते (4)—"तमसा बहुरूपेण वेष्टिताः कर्म्महेतुना" इति

[मनु—१।४९]। वक्ष्यति च—"एता दृष्ट्वास्य जीवस्य गतीः स्वेनैव चेतसा। धर्मतोऽधर्मतश्चैव धर्मे दध्यात् सदा मनः॥" इति [मनु—१२।२३]। ततश्च निरतिशयैश्वर्यहेतुर्धर्मः; तद्विपरीतश्च अधर्मः; तद्रूपपरिज्ञानार्थमिदं शास्त्रं महाप्रयोजनम् अध्येतव्यम् इत्यध्यायतात्पर्यम् (क) (5) इत्यन्तेन (6)। गोविन्दराजस्यापि इदमेव समाधानम्; नैतन्मनोहरम्। धर्मस्वरूपप्रश्ने यत् धर्मस्य फलकीर्त्तनं तदपि अप्रस्तुतं, धर्माज्ञिमावात् हि शास्त्रम् अर्थवत्। किञ्च (7)—कर्म्मणां फलनिर्वृत्तिं शंसेत्युक्तं महर्षिभिः। द्वादशे वक्ष्यमाणा सा वक्तुमादौ न युज्यते (8)॥

इदन्तु वदामः—मुनीनां धर्म्मविषयप्रश्ने जगत्कारणतया ब्रह्मप्रतिपादनं धर्म्मकथनमेव इति न अप्रस्तुताभिधानम्, आत्मज्ञानस्यापि धर्म्मरूपत्वात्। मनुनैव "धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः। धीर्विद्या सत्यमक्रोधो दशकं धर्म्मलक्षणम्॥" इति [मनु—६।९२] दशविधधर्म्माभिधाने विद्याशब्दवाच्यमात्मज्ञानं धर्म्मत्वेनोक्तम् (9)। महाभारतेऽपि—"आत्मज्ञानं तितिक्षा च धर्म्मः साधारणो (10) नृप" इत्यात्मज्ञानं धर्म्मत्वेनोक्तम। याज्ञवल्क्येन तु परमधर्म्मत्वेन (11)। यदुक्तम् [याज्ञवल्क्य १।८]—"इज्याचारदमाऽहिंसा दानं स्वाध्यायकर्म्म च। अयं तु परमो धर्मो यद्योगेनात्मदर्शनम्"॥ (12) इति। जगत्कारणत्वञ्च ब्रह्मलक्षणम् (13), अतएव ब्रह्ममीमांसायाम् "अथातो ब्रह्मजिज्ञासा" इति सूत्रानन्तरं ब्रह्मलक्षणकथनाय "जन्माद्यस्य यतः" (14) इति द्वितीयसूत्रं भगवान् बादरायणः प्रणिनाय।—अस्य जगतो यतः 'जन्मादि' सृष्टिस्थितिप्रलयम् इति सूत्रार्थः। तथाच श्रुतिः—"यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत् प्रयन्त्यभिसंविशन्ति, तद्विजिज्ञासस्व तद्ब्रह्मेति' (15) [तैत्तिरीय—३।१।१]। प्राधान्येन जगदुत्पत्तिस्थितिलयनिमित्तोपादान-ब्रह्म-प्रतिपादनम् आत्मज्ञानरूपपरमधर्म्मावगमाय प्रथमाध्याये (ख) कृत्वा (16) संस्कारादिरूपं धर्म्मं तदङ्गतया द्वितीयाध्यायादिक्रमेण वक्ष्यति इति न कश्चिद्विरोधः (17)। किञ्च, प्रश्नोत्तरवाक्यानामेव स्वरसात् (18) अयम् उक्तः (ग) अर्थो लभ्यते। तथाहि—

धर्म्मे पृष्टे मनुर्ब्रह्म जगतः कारणं ब्रुवन्।
आत्मज्ञानं परं धर्मं वित्तेति व्यक्तमुक्तवान्॥
प्राधान्यात् प्रथमाध्याये साधु तस्यैव कीर्त्तनम्।
धर्म्मोऽन्यस्तु तदङ्गत्वाद्युक्तो वक्तुमनन्तरम् (19)॥

(क) इत्याद्यध्यायतात्पर्यम्—A, B, Bg, G, J, M, V.

(ख) प्रथमाध्यायम्—All except A and P.

(ग) उक्तः—Omitted in A, but mentioned in P. मदुक्तः—All others.

'इदम्' इति अध्यक्षेण (20) सर्वस्य प्रतिभासमानत्वात् जगन्निर्दिश्यते (21)। इदं जगत् तमोभूतं तमसि स्थितं लीनमासीत्। तमःशब्देन गुणवृत्त्या (22) प्रकृतिर्निर्दिश्यते। तम इव 'तमः'। यथा तमसि लीनाः पदार्था अध्यक्षेण न प्रकाश्यन्ते (क), एवं प्रकृतिलीना अपि भावा नावगम्यन्ते इति गुणयोगः (23)। प्रलयकाले सूक्ष्मरूपतया प्रकृतौ लीनमासीदित्यर्थः। तथाच श्रुतिः [ऋग्वेद, १०।१२९।३]—"तम आसीत् तमसा गूढमग्रे" इति। प्रकृतिरपि ब्रह्मात्मना (ख) अव्याकृता (ग) (24) आसीत्। अतएव 'अप्रज्ञातम्' अप्रत्यक्षम्। सकलप्रमाणश्रेष्ठ(घ)-प्रत्यक्षगोचरः प्रज्ञात इत्युच्यते (25) तन्न भवति इति अप्रज्ञातम्। 'अलक्षणम्' अननुमेयं—लक्ष्यते (26) अनेनेति 'लक्षणं' लिङ्गं (27), तदस्य नास्तीति अलक्षणम्। 'अप्रतर्क्यं' तर्कयितुमशक्यम्। तदानीं वाचकस्थूलशब्दाभावात् शब्दतोऽपि 'अविज्ञेयम्' (28)। एतदेव च प्रमाणत्रयं सतर्कं द्वादशाध्याये मनुना अभ्युपगतम् (29)। अतएव अविज्ञेयमिति अर्थापत्त्याद्यगोचरमिति धरणीधरस्य अपव्याख्यानम् (30) (ङ)। न च नासीदेवं इति वाच्यं, तदानीं श्रुतिसिद्धत्वात् (31)। तथाच श्रूयते [बृहदारण्यक—१।४।३।७)]—"तद्धेदन्तर्ह्यव्याकृतमासीत्" (32)। छान्दोग्योपनिषच्च [६।२।१]—"सदेव [illegible] आसीत्" (33)। इदं जगत् सदेवासीत् ब्रह्मात्मना आसीदित्यर्थः। सच्छब्दो ब्रह्मवाचकः (34)। अतएव प्रसुप्तमिव सर्वतः, प्रथमार्थे तसिः (च), स्वकार्याक्षममित्यर्थः ॥ ५ ॥

Kulluka Explained.

1. अप्रस्तुतः—Irrelevant.

2. कारणलीनस्य—Immersed in the Primal Cause.

3. सृष्टिप्रकरणावतारः—The introduction of an account of Creation.

4. ब्रह्माद्याः &c.—It is established here that everything in this world—from Brahmá down to the immobile creation—is due to धर्म and अधर्म। That is, धर्म leads to a higher and अधर्म to a lower form of creation.

(क) प्रकाश्यन्ते—All except A.

(ख) ब्रह्मात्मा—S. (ग) अवगता—A.

(घ) सकलप्रमाणश्रेष्ठतया—All except J. But that is a clumsy construction which is, however, not uncommon with Kull.

(ङ) धरणीधरस्यापि व्याख्यानम्—B, Bg, Bh, G, M, P, V. धरणीधरस्य अाख्यानम्—A. (च) प्रथमार्थे तसिः—Omitted in A and S.

5. तद्रूपपरिज्ञानार्थम् &c.—To know the precise nature of those things (viz., धर्म and अधर्म) this highly useful S'ástra should be studied.

6. इत्यन्तेन—Here ends the quotation from Medh. [It begins with शास्त्रस्य महाप्रयोजनत्वम् &c.]

7. किंच = Besides.

8. कर्मणां &c.—[Here Kull. takes delight to put his criticism in verse. The couplet means :—[The results of actions which will have to be discussed by the author in the 12th chapter in compliance with a request of the sages [directly to that effect], viz. कर्मणां फलनिर्वृत्तिं शंस, cannot be, with propriety, discussed here in the beginning.

9. विद्याशब्दवाच्यम् आत्मज्ञानम्—आत्मज्ञान which is intended by the word विद्या in the preceding quotation.

10. धर्मः साधारणः—धर्म in general.

11. याज्ञवल्क्येन तु &c.—The verb of this sentence is 'उक्तम्' to be understood from the previous sentence.

12. इज्याचार &c.—इज्या, आचार, &c., are धर्म, and आत्मदर्शन (i e. realisation of the self) by meditation is परमधर्म ।

13. जगत्कारणत्वं &c.—ब्रह्म may be properly defined as the जगत्कारण—the cause of the universe.

14. जन्माद्यस्य &c.—अस्य (जगतः) जन्मादि (सृष्टिस्थितिप्रलयम्) यतः (यस्मात्) भवति, तत् ब्रह्म ।

15. यतो वा इमानि &c.—Taittirîya Upanishad, 3. 1. 1. वा इमानि = वै इमानि । प्रयन्ति = प्र-इण् + शतृ, लौ, इमा बहुवचनं ।

16. इत्यता—having for its object '—ब्रह्मप्रतिपादनम्' ।

17. प्राधान्येन &c.—[It has already been stated that धर्म is the subject-matter of this treatise. So] the author first speaks of परम (primary) धर्म in the 1st chap., and then of the अङ्ग (secondary) धर्म (viz., संस्कारs—sacraments, &c.,) in the 2nd and the following chapters. So there is nothing anomalous.

18 स्वरसात्—[स्वरस here means 'spirit', 'purport'].

19. धर्मं पृष्टे &c.—[Kull. puts the sum and substance of his own view *in verse*.]

20. अध्यक्षेण—प्रत्यक्षम्; directly with the senses.

N. B. अध्यक्षेण and अध्यक्षम् are optional forms in the अव्ययीभाव समास in the third case-ending. Here तृतीया is according to the rule "प्रकृत्यादिभ्यः &c."

21. इदमिति &c.—The word इदम् means the 'world' which is before the eye of everybody.

22. गुणवृत्त्या—in the secondary sense. गुणवृत्ति means 'secondary (गुण or गौण) sense based upon *analogy*'.

23. यथा &c.—The गुणयोग or analogy may thus be applied. As things in darkness do not appear before our vision, so things immersed in प्रकृति or the Primal Cause cannot be discerned with the senses. Hence, प्रकृति may be called तमः।

24. अव्याकृता—Unmanifested.

25. सकलप्रमाण &c.—Things that are प्रत्यक्ष are said to be प्रज्ञात [properly so called], as प्रत्यक्ष is the best of the प्रमाणs.

N.B. प्रमाणs are the means of knowledge, viz., प्रत्यक्ष, अनुमान, &c.

26. लक्ष्यते—Inferred.

27. लक्षणं=लिङ्ग = Sign.

28. तदानीं &c.—It (the world) could not be understood by means of word [which is one of the प्रमाणs (i. e. means of knowledge], as there was no स्थूल *word* at that time.

N. B. The word which is *uttered* to express an object (पदार्थ) is स्थूलशब्द, its essence is सूक्ष्मशब्द। Neither of them existed in the beginning.

29. एतदेव &c.—These three प्रमाणs (viz., प्रत्यक्ष, अनुमान and शब्द or आप्तवाक्य—authority of Scripture) together with तर्क as their subsidiary, [referred to respectively by the four adjectives अप्रज्ञातम्, अलक्षणम्, अविज्ञेयम् and अप्रतर्क्यम्], are recognised by Manu in the 12th chapter.

Cf. प्रत्यक्षं चानुमानं च शास्त्रं च विविधागमम् ।
त्रयं सुविदितं कार्य्यं धर्मशुद्धिमभीप्सता ॥ xii. 104.
आर्षं धर्मोपदेशं च वेदशास्त्राऽविरोधिना ।
यस्तर्केणाऽनुसन्धत्ते स धर्मं वेद, नेतरः ॥ xii. 105.

30. अविज्ञेयम् &c.—Dharanîdhara (one of the commentators of Manu) explains अविज्ञेयम् as 'beyond the pale of अर्थापत्ति &c.' [N. B. अर्थापत्ति, &c., are a few minor प्रमाणs recognised by some in addition to the primary प्रमाणs, viz., प्रत्यक्ष, अनुमान and शब्द referred to above.] Kull. says that this is a wrong explanation (अपव्याख्यानम्) [given by] Dharanîdhara. [Kullûka's ground is that, when these exactly tally with the primary प्रमाणs mentioned later on by Manu himself, why should you here (in his own writing) have recourse to minor प्रमाणs which have never been referred to by him ?]

31. न च &c.—[Instead of saying that the world *existed* in such a condition why do you not say that it did not exist at all ? In reply to this Kull. says—] It cannot be said that the world did not exist at all ; because, [itn existence] at that time is established by Vedic texts. N. B. The word तदानीं is best placed before नासीत् but seems to have been shifted to the present position through a copyist's inadvertense.

32. तद्धेदं &c.—तद्ध इदं तर्हि &c.—बृहदारण्यक—१।४।७ ।

33. सदेव &c.—हे सौम्य, इदं सत् एव अग्रे आसीत् ।

34. सत् &c.—सत् [in the quotation] means ब्रह्म—[the existent].

ननु मुनीनां...युक्तो वक्तुमनन्तरम्—The following is a summary :—

Manu is asked by the sages to lecture on धर्म । But he begins with an account of the creation of the universe. Kull. discusses the relevancy of that subject here. First he puts forth the view of Medh. and Govind. who hold that—

This topic is intended to set forth the value of धर्म by showing that धर्म leads to evolution or progress (i.e. attainment of the higher grades of creation), and अधर्म to

dissolution or degeneration (i. e. degradation to the lower grades of creation).

In criticising the above view Kull. says—

The above view is not convincing, the query of the Rishis being on धर्म्म and not on the *value* of धर्म्म। The latter is a subject which has been fully discussed in its proper place, *viz.*, in the 12th chap. in reply to a query distinctly to that effect. Hence, according to Kull.—

The description of this evolution of the universe is intended for the ascertainment of Brahma, the real cause of the universe, the knowledge of Brahma being regarded as the *highest virtue* in man. The highest virtue has been mentioned in the 1st chap. and the secondary virtues (*viz.*, the sacraments, &c.) will come later on, *viz.*, in the 2nd and the following chapters.

Notes.

With this verse cf. Bible, Genesis, I. 2.

तमोभूतम्—तमः इव इति तमोभूतम्, नित्यसमासः (अ-स्वपदविग्रहः)।

सर्वतः—सर्व + तस्—प्रथमार्थे। सार्वविभक्तिकस्तसिल्। So, सर्वतः प्रसुप्तमिव आसीत् = सर्वं प्रसुप्तमिव आसीत्।

ततः स्वयम्भूर्भगवानव्यक्तो व्यञ्जयन्निदम्।
महाभूतादि वृत्तौजाः प्रादुरासीत् तमोनुदः॥ ६॥

Prose.—ततः भगवान् अव्यक्तः वृत्तौजाः तमोनुदः स्वयम्भूः इदं महाभूतादि व्यञ्जयन् प्रादुरासीत्।

Bengali.—অতঃপর [বাহেন্দ্রিয়ের] অগোচর, [সৃষ্টিবিষয়ে] অব্যাহতসামর্থ্য, প্রকৃতি-প্রেরক ভগবান্ স্বয়ম্ভু এই মহাভূতাদি প্রকাশিত করিয়া আবির্ভূত হইলেন। ৬॥

English.—Then the self-born Lord, the director of. প্রকৃতি (the primal Cause), indiscernible, and with unobstructed power of creation, became manifest, making [all(a)] these Mahá-bhútas, &c., discernible. 6.

(क) प्रलयावस्थानन्तरम्—A.

Kulluka.—अथ किमभूदित्याह—ततः स्वयम्भूर्भगवानित्यादि। ततः प्रलयावसानानन्तरं (क) 'स्वयम्भूः' परमात्मा—'स्वयम्भवति' स्वेच्छया शरीरपरिग्रहं करोति, न तु इतरजीववत्तत्कर्म्मायत्तदेहः (1)। तथाच श्रुतिः [छान्दोग्य ७।२६।२]—"स एकधा भवति, द्विधा भवति" इति। 'भगवान्' ऐश्वर्य्यादिसम्पन्नः। 'अव्यक्तः' बाह्यकरणागोचरः (2)—योगाभ्यासावसेयः (3) इति यावत्। 'इदं' महाभूतादि ; आकाशादीनि महाभूतानि, आदिग्रहणात् महदादीनि च (4) ; 'व्यञ्जयन्'—अव्यक्तावस्थं प्रथमं सूक्ष्मरूपेण, ततः स्थूलरूपेण प्रकाशयन् ; वृत्तौजाः—वृत्तम् अप्रतिहतमुच्यते, अतएव "वृत्तिसर्गतायनेषु क्रमः" इत्यत्र 'वृत्तिः अप्रतिघातः' इति व्याख्यातं जयादित्येन (5)। 'वृत्तम्' अप्रतिहतम् 'ओजः' सृष्टिसामर्थ्यं यस्य स तथा। 'तमोनुदः' प्रकृतिप्रेरकः (6)। तदुक्तं भगवद्गीतायां [९।१०]—"मयाध्यक्षेण(7) प्रकृतिः सूयते सचराचरम् (8) इति। 'प्रादुरासीत्' प्रकाशितो बभूव। 'तमोनुदः' प्रलयावस्था-ध्वंसकः (9) इति तु मेधातिथि-गोविन्दराजौ ॥ ६ ॥

Kulluka Explained.

1. न तु इतरजीववत् कर्म्मायत्तदेहः—Whose body (i.e. birth) is not, like those of other beings, due to his acts.

N. B. We all—from Brahmá down to the lowest form of creation, viz., plants, &c.,—take births according to our own acts. But Brahma (to be distinguished from Brahmá) is above this law. He can assume any and every form according to his own will.

2. बाह्यकरणागोचरः—बाह्यकरणानाम् अगोचरः। Beyond the pale of the external senses.

3. योगाभ्यासावसेयः—Knowable (अवसेय) by meditation [only].

4. आदिग्रहणात &c.—The word आदि in महाभूतादि is intended to include महत्, &c.

N. B. महत् means the principle of Intellect. For the order of creation, see the chart in the Introduction—p. xviii.

5. वृत्तिसर्गे &c —['वृत्तिसर्गतायनेषु क्रमः' is a rule of Pánini.] It means that the root क्रम is आत्मनेपदी in the senses of वृत्ति, सर्ग and तायन। In explaining this rule जयादित्य [in his काशिकावृत्ति] says that वृत्ति means अप्रतिघात।

N. B. The exact word used by जयादित्य is अप्रतिबन्ध and not अप्रतिघात, as put by Kull. ; both mean, however, the same thing.

6. प्रकृतिप्रेरक:—Impeller of प्रकृति [the Primal Cause].

7. अध्यक्ष:—Superintendent.

8. मयाध्यक्षेण &c.—Under my direct superintendence प्रकृति brings forth this universe consisting of the movables and the immovables.—[Gítá, IX. 10].

9. प्रलयावस्थाध्वंसक:—Destroyer of the state of dissolution.

Notes.

अव्यक्त:—Adj. to स्वयम्भू: । N. B. Medh. proposes अव्यक्तम् (instead of अव्यक्त:) as an alternative reading. In that case it will be an adjective to इदम् ।

व्यञ्जयन्—वि–अञ्ज+णिच्+शतृ ; having mainfested—its object is महाभूतादि ।

इदम्—Adj. to महाभूतादि ।

वृत्तौजा:—वृत्तम् (अप्रतिहतम्) ओज: (सामर्थ्य i. e. सृष्टिसामर्थ्य) यस्य स: । The word is to be declined like वेधस् ।

तमोनुद:—तमस्-नुद (to propel)+क—कर्त्तरि ।

योऽसावतीन्द्रियग्राह्य: सूक्ष्मोऽव्यक्त: सनातन: ।
सर्व्वभूतमयोऽचिन्त्य: स एव स्वयमुद्बभौ ॥ ७ ॥

Prose.—योऽसौ अतीन्द्रियग्राह्य: सूक्ष्म: अव्यक्त: सनातन: सर्वभूतमय: अचिन्त्य: स एव स्वयम् उद्बभौ ।

Bengali.—মনোমাত্রগ্রাহ্য, সূক্ষ্ম, অবয়বরহিত, সনাতন, সর্ব্বভূতময় এবং অচিন্ত্য [বেদপুরাণাদিপ্রসিদ্ধ] সেই পুরুষই স্বয়ং মহদাদিকার্য্যরূপে প্রাদুর্ভূত হইলেন ॥ ৭ ॥

English.—He, the renowned, who can be perceived by the mind [alone], who is subtle, indiscernible, eternal and who is the self of everything and is incomprehensible, manifested himself [in the form of the evolutes, viz., महत्, &c.]. 7.

Kulluka.—योऽसाविति । 'योऽसौ' इति सर्व्वनामद्वयेन सकललोक-वेद-पुराणेतिहासादिप्रसिद्धं परमात्मानं निर्द्दिशति (1) । अतीन्द्रियग्राह्य:—इन्द्रियमतीत्य वर्त्तते इति 'अतीन्द्रियं' मन: तद्ग्राह्य इत्यर्थ: । यदाह व्यास:—"नैवासौ चक्षुषा ग्राह्यो

न च शिष्टैरपीन्द्रियैः (2)। मनसा तु प्रसन्नेन (क) गृह्यते सूक्ष्मदर्शिभिः॥" 'सूक्ष्मः' बाह्येन्द्रियाऽगोचरः, अव्यक्तः—'व्यक्तिः' अवयवः, 'सनातनः' नित्यः, 'सर्वभूतमयः' सर्वभूतात्मा, अतएव 'अचिन्त्यः' इयत्तया परिच्छेत्तुमशक्यः। स एव स्वयम् 'उद्बभौ' महदादिकार्य्यरूपतया (3) प्रादुर्बभूव। उत्पूर्वो भातिः प्रादुर्भावे वर्त्तते (4), (ख) धातूनामनेकार्थत्वात् (5)॥ ७॥

Kulluka Explained.

1. योऽसौ &c.—By the two pronouns 'यः असौ' [the author] refers to the supreme Soul, known in the whole world, in the Vedas, Puránas, Itihásas, and so forth.

N. B. We might attach that force to the word असौ only, and take the word यः as a correlative of सः in the second line. But Kull. takes the former view [for which credit is really due to Medh.] on account of its hoary antiquity. Cf. '...साक्षी धाता वक्ता योऽसौ इत्येवमादिभिः पर्य्यायवाचकैर्नामभिरभिधीयते।' सुश्रुत, शारीर, १। Also cf. Mahábhárata, शान्ति, १५१।१५।

2. शिष्टैः=अवशिष्टैः—Remaining, i. e., other.

3. महदादि &c.—Appeared in the form of महत्, अहङ्कार, पञ्चतन्मात्र, &c., which are the कार्य्यs, (i. e., are evolved out) of the primal Cause.

4. उत्पूर्वः &c.—The root भा preceded by उत् means प्रादुर्भाव or manifestation.

N. B. Roots are often designated by the addition of ति with the root. Thus, भातिः designates the root भा, सेवतिः [although the root सेव is आत्मनेपदी] designates the root सेव, and so on. Also see the N. B. to Kull. Expl. 23—Sl. 1.

5. धातूनाम् &c.—Because a root has got a number of senses.

N. B. Generally speaking, उपसर्गs have no meaning.

(क) प्रयत्नेन—B, G, M, P, V.

(ख) Before धातूनाम् &c., Bk. adds उपसर्गसम्बन्धेन।

When the sense of a root is found to be altered by the presence of an उपसर्ग, it is so be supposed that the altered sense was always inherent in the root, and the उपसर्ग has simply served to *rouse* that sense in our mind. Hence, Kull. puts धातूनामनेकार्थत्वात् as the हेतु of the altered sense in the word उद्भौ।

Notes.

अतीन्द्रिय-ग्राह्यः—इन्द्रियम् अतिगतम् = अतीन्द्रियम् = मनः, प्रादिसमासः। अतीन्द्रियेण (अतीन्द्रियस्य वा) ग्राह्यः = अतीन्द्रियग्राह्यः = मनोग्राह्यः; who can be perceived by the mind [alone].

N. B. Kull. reads as above. Some read 'अतीन्द्रियो ग्राह्यः' meaning—इन्द्रियाणाम् अगोचरः, किन्तु योगज्ञानेन ग्राह्यः। Others read 'अतीन्द्रियोऽग्राह्यः' meaning—अतीन्द्रियः च अग्राह्यश्च।

अव्यक्तः—व्यक्तिः = अवयवः, so व्यक्तः = अवयववान्; therefore अव्यक्त = अवयवरहितः = Indiscernible.

सनातनः—Eternal. सना + ट्यु ल्, तुट् च आगम.—Pánini. तनट् is the affix according to some. सदातनः is a distinct word similarly formed. सना and सदा are synonymous.

सर्वभूतमयः—सर्वाणि भूतानि = सर्वभूतानि, सर्वभूत + मयट्—तादात्म्य (अवयवार्थे)। N. B. We popularly call this मयट्—तादात्म्य, but विकारावयवयोः is the language used by Pánini.

सोऽभिध्याय शरीरात् स्वात् सिसृक्षुर्विविधाः प्रजाः।
अप एव ससर्जादौ तासु बीजमवासृजत्॥ ८॥

Prose.—सः विविधाः प्रजाः सिसृक्षुः अभिध्याय स्वात् शरीरात् आदौ अपः एव ससर्ज, तासु (= अप्सु) [च] बीजम् अवासृजत।

N. B. As regards the अन्वय of this verse we have preferred to follow Rághavánanda who distinctly takes the word शरीरात् with ससर्ज (and not with सिसृक्षुः)। The other commentators are not clear on the point.

Bengali.—সেই পরমাত্মা বিবিধ প্রজা সৃষ্টির মানসে অভিধ্যানপূর্বক স্বকীয় শরীর হইতে প্রথমে জলসৃষ্টি করিয়াছিলেন ; এবং সেই জলে বীজ নিক্ষেপ করিয়াছিলেন ॥ ৮ ॥

English—Wishing to create various issue, he, with a mere thought, first created water from his own body, and cast his seed into that water. 8

Kulluka.—सोऽभिध्यायेति। 'सः' परमात्मा नानाविधाः प्रजाः सिसृक्षुः 'अभिध्याय'—आपो जायन्ताम् इत्यभिध्यानमात्रेण (1), अप एव ससर्ज्ज। अभिध्यानपूर्व्विकां सृष्टिं वदतो मनोः प्रकृतिरेव अचेतना (2), अस्वतन्त्रा (3) परिणमते (4) इत्ययं पक्षो न सम्मतः (5), किन्तु ब्रह्मैव अव्याकृतशक्त्यात्मना (6) जगत्कारणमिति —विदद्भि-वेदान्तसिद्धान्त एवाभिमतः प्रतिभाति। तथाच छान्दोग्योपनिषत् [६।२।२]— "तदैक्षत बहु स्यां प्रजायेय" (7) इति। अतएव शारीरकसूत्रकृता व्यासेन सिद्धान्तितम् —"ईक्षतेर्नाशब्दम्" इति।—'ईक्षतेः' ईक्षणश्रवणात् (8) न प्रधानं (9) जगत्कारणम्, 'अशब्दं' हि तत् (क), न विद्यते 'शब्दः' श्रुतिर्यस्य तत् अशब्दम् (10) इति सूत्रार्थः। स्वात् 'शरीरात्' अव्याकृतरूपात्; अव्याकृतमेव भगवच्छास्त्रीय-वेदान्तदर्शने (11) प्रकृतिः, तदेव च तस्य शरीरम्। अव्याकृतशब्देन पञ्चभूत-बुद्धीन्द्रिय-प्राण-मनः-कर्म्माविद्या-वासना एव सूक्ष्मरूपतया शक्त्यात्मना स्थिता अभिधीयन्ते (12)। अव्याकृतस्य च ब्रह्मणा सह भेदाभेदस्वीकारात (ख)—ब्रह्माद्वैतम्, शक्त्यात्मना च ब्रह्म जगद्रूपतया परिणमते,—इत्युभयमप्युपपद्यते(13)। आदौ—स्वकार्य्यभूमि-ब्रह्माण्ड-सृष्टेः प्राक्(14)। अपां सृष्टिश्चेयं महदहङ्कार-तन्मात्रक्रमेण बोद्धव्या (15), 'महाभूतादि व्यञ्जयन्' इति पूर्व्वम् अभिधानात (ग), (16) अनन्तरमपि महदादि (घ)-सृष्टेर्व्वक्ष्यमाणत्वात् (17)। तासु अप्सु 'बीजं' शक्तिरूपम् (18) आरोपितवान् ॥ ८ ॥

Argument

Here in describing the creation Manu distinctly says the following three things :—

(i) सः (परमात्मा) ससर्ज।
(ii) सः शरीरात् ससर्ज, and
(iii) सः अपः एव आदौ ससर्ज।

(क) हि तत—Only in A.
(ख) अभेदस्वीकारात्—A, B, Bg, G. भेदस्वीकारात्—Bk.
(ग) पूर्वाभिधानात्—All except A. (घ) महाभूतादि—A.

Now, these points are controversial. The *first* point, which makes Brahman the author of creation, is not in conformity with *all* the systems of Hindu Philosophy. The *second* is self-inconsistent from the standpoint of Vedánta in as much as the Vedántins do not admit any body of Brahman. And the *third* point is inconsistent with what has been said of the creation elsewhere (e. g., I. 6, 14 and 74—78. Kull. discusses these three points as below.

(i) By सः (परमात्मा) ससर्ज, Manu says that the universe was created by Brahman and not by Prakriti (as described in the Sá*m*khaya Philosophy), and thus he adheres to the doctrine of Vedánta as preached by the त्रिदण्डी sect of the Vedántins.

N. B. Of the Vedántins those who bear three staves are called त्रिदण्डिन्s. They are distinguished from एकदण्डिन्s who bear one staff only. Rámánuja belonged to the former and the great S'a*m*karácharya to the latter school. Here, however, as in many other works, the word त्रिदण्डिन् refers to the school of S'amkara to whom the epithet is metaphorically applied on the strength of the following text.

वाग्दण्डोऽथ मनोदण्डः कायदण्डस्तथैव च ।
यस्यैते निहिता बुद्धौ त्रिदण्डीति स उच्यते ॥ Manu, xii. 10

(ii) By 'सः शरीरात् ससर्ज'—Manu, in contravention of the general Vedántic theory, admits a *body* of Brahman. But it may be said, that the existence of the 'body' may be supported by the theory preached by भास्करभट्ट (a commentator of the Vedánta-Sútras), who says that the universe is created not from Brahman direct, but from the अव्याकृत (lit. unmanifested) which means 'the aggregate of certain things existing as an energy or force'. Now. this is a secondary stage of Brahman, and this *second* stage may be said to be the *body* of Brahman. In other words, the universe is created not from the निर्गुण Brahman, but from the सगुण Brahman.

(iii) The word आदौ in the statement 'अप: एव आदौ ससर्ज' should be interpreted as 'before the creation of the ब्रह्माण्ड (Sl. 9) or the primordial egg (from which the universe sprang —Sl. 13), but not before the creation of the principles of महत्, अहङ्कार and lhe five तन्मात्रs. This will reconcile it with the statement महाभूतादि व्यञ्जयन् [where आदि refers to महत्, अहङ्कार, &c.] in Sl. 6, as well as with Sl. 14.

N. B.--Kull. conludes here. But one point is still left untouched. The point is that even amongst the Mahá-Bhútas, water was not the *first* creation, For the order of their creation, see I, 74-78 which is supported by तैत्तिरीय Upanishad quoted by Kullûka under Sl. 15—आकाशात् वायु:, वायो: अग्नि:, अग्ने: आप:, अद्भ्य: पृथिवी इति ।

Kulluka Explained.

1. आपो जायन्ताम् &c.—By the mere thought 'let there be water'. [Cf. the genesis of the world as described in the Bible —'Let there be light, and there was light'.]

2. अचेतना—Inanimate, unconscious. [So, how could she *think* ?]

3. अस्वतन्त्रा —Not independent. [So, how could she create the universe according to her *own will* ?]

4. परिणमते—Evolves herself.

5. इत्ययं पक्ष: &c. –That view is not endorsed by him.

6. अव्याकृतशक्त्यात्मना—As being the seat (आत्मन् or अधिष्ठान) of अव्याकृत which is a' force (शक्ति) ।

7. तदैक्षत &c.—छान्दोग्य ६।२।२। तत् (ब्रह्म) ऐक्षत—Brahman thought. बहु स्यां, प्रजायेय—I shall be multiple, I shall be born,

8. ईक्षते: ec.—As the word ईक्षण is to be found in the श्रुति [referred to above].

9. प्रधानम्—Another nnme for प्रकृति ।

10. अशब्दं &c.—That is not supported by any शब्द (श्रुति) ।

11. भगवद्भास्करीय &c.—In the Vedánta philosophy as expounded by the revered Bháskara.

12. अव्याकृतशब्देन &c.—By the word अव्याकृत is meant the aggregate of the following things existing as a force :—The five महाभूतs, the five बुद्धीन्द्रियs, the five कर्मेन्द्रियs, the five प्राणवायुs, the mind, actions, अविद्या (nescience or ignorance) and वासना (memories of past actions).

13. अव्याकृतस्य &c.—The वृद्धाद्वैत (viz. of Bháskara-bhatta) and the simple अद्वैतवाद (viz. of S'amkarácharya)—both of these may apply here by supposing respectively भेद and अभेद between ब्रह्मन् and अव्याकृत। According to the former, the अव्याकृत (the author of the universe) may be supposed to be something *distinct* from ब्रह्मन्, but according to the latter, ब्रह्मन् himself as the *seat* of the force of अव्याकृत manifests himself as the universe.

N. B. The अद्वैतवाद preaches अभेद between the ब्रह्मन् and the universe, while the वृद्धाद्वैतवाद preaches भेद, अभेद and भेदाभेद between the two.

14. आदौ &c.—आदौ here means [not at the *very* beginning, but] 'before the creation of the ब्रह्माण्ड or primordial egg. the field of Brahman's activity.' [For the egg, see Sl. 9.].

N. B. Then where did the waters rest at that time ? To this Medh. replies :—Inscrutable are the ways of the Almighty. We quote form Medh. below :—'अत्र इत्युच्यते। पृथिव्यास्तदानीम् अभावात् अपां सृष्टानां कः आधारः ? अन्ये अत्र इदमुच्यते—सृष्टेरपि परमेश्वरस्य गृहीतशरीरस्य कः आधार इत्यपि वाच्यम्। अथ विलक्षणैश्वर्यातिशय-योगात् अन्यैव सा कापि शक्तिः अतर्क्या, प्रकृतधर्मसामान्य न इत्येवमेष्वपि द्रष्टव्यम्'।

15. अपां सृष्टिः &c.—The creation of अप् is to be understood as having taken place in the order of महत्—अहङ्कार—पञ्चतन्मात्र, and then अप्।

16. महाभूतादि &c.—As it has already beed stated [in Sl. 6] that he (Brahman) made the Mahá-Bhûtas, &c.. manifest.

17. अनन्तरम् &c.—And because the creation of महत्, &c. will be described also later on [in Sl. 14].

18. बीजं शक्तिरूपम्—Germ, i. e., energy.

Notes.

अभिध्याय—अभि—ध्यै+ल्यप्; with a [mere] thought.

सिसृक्षुः—सृज+सन्, ततः 'उ' प्रत्ययः।

प्रजाः—प्र—जन+ड, स्त्रियाम् आप्। Issue.

तदण्डमभवद्धैमं सहस्रांशुसमप्रभम्।
तस्मिञ् जज्ञे स्वयं ब्रह्मा सर्व्वलोकपितामहः॥ ९॥

Prose.—तत् (बीजं) हैमं सहस्रांशुसमप्रभम् अण्डम् अभवत्। तस्मिन् (=अण्डे) स्वयं (=परमात्मा) सर्व्वलोकपितामहः ब्रह्मा (=ब्रह्मरूपेण) जज्ञे।

Bengali.—সেই [বীজ] স্বর্ণের ন্যায় বিশুদ্ধ এবং সূর্য্যের ন্যায় উজ্জ্বল একটা অণ্ডরূপে পরিণত হইয়াছিল; সেই অণ্ডে তিনি (অর্থাৎ পরমাত্মা) ব্রহ্মা হইয়া স্বয়ং উৎপন্ন হইয়াছিলেন॥ ৯॥

English.—That [seed] became an egg made of gold, as it were, with splendour like that of the (thousand-rayed) sun. In that egg he himself was born as Brahmá, the progenitor of the whole world. 9.

Kulluka.—तदण्डमभवद्धैममिति। तद्बीजं परमेश्वरेच्छया हैममण्डमभवत्। हैममिव हैमं, शुद्धिगुणयोगात् (1); न तु हैममेव। तदीयैकशकलेन भूमिनिर्म्माणस्य वक्ष्यमाणत्वात् भूमेश्च अहैमत्वस्य प्रत्यक्षत्वात् (क) उपचाराश्रयणम् (2)। 'सहस्रांशु' आदित्यः, तत्तुल्यप्रभम्। तस्मिन् अण्डे हिरण्यगर्भो (3) जातवान्। येन पूर्व्वजन्मनि हिरण्यगर्भोऽहमस्मीति भेदाभेदभावनया (ख) परमेश्वरोपासना कृता, तदीयं लिङ्गशरीरावच्छिन्न-जीवमनुप्रविश्य स्वयं परमात्मैव हिरण्यगर्भरूपतया प्रादुर्भूतः (4)। सर्व्वलोकानां 'पितामहः' जनकः, सर्व्वलोकपितामह इति वा तस्य नाम॥ ९॥

(क) हैमत्वस्य प्रत्यक्षबाधितत्वात्—A, P.
(ख) अभेदभावनया—B, Bg, G, J.

Kulluka Explained.

1. शुचि-गुणयोगात्—On the analogy of शुचि or purity.

2. तद्दीयैव &c.—उपचार, i.e., secondary sense (*viz.*, हैमम्=हैमम् इव) is to be had recourse to, as the earth which is certainly not made of gold, will be said (in Sl. 13) to have been built with one of those two pieces (शकल)। [So, हैमम् should here mean 'as if gold' and not 'actually golden].'

3. हिरण्यगर्भः—[Another name of Brahmá. He is so called on account of his being born in a *golden* egg].

4. येन पूर्वजन्मनि &c.—Paramátman himself entered the soul belonging to the astral body (लिङ्गशरीर) of him who had, in the previous evolution of the universe, worshipped the supreme Lord by contemplating himself to be different from as well as identical with Hiranya-garbha. [For भेदाभेद, see N. B. to Kull. Expl. 13—Sl. 8. For the लिङ्गशरीर, see the meaning of पुर्यष्टक in Kull. on Sl. 56.]

N. B. According to Hindu Philosophers the *cycle* of creation is *eternal*. The evolution of the universe as described here by Manu took place in the past and will take place in the future innumerable times. Thus—Brahmá, Manu, Prajápati, &c., [past and future] are all innumerable.

Notes.

हैमम्—हेमन्+अण्।

जज्ञे—जन+लिट् ए (third person, singular).

सर्वलोकपितामहः—Kull. firstly takes the word पितामह here in the sense of 'father'; and then he suggests that the word सर्वलोकपितामह might be a name of ब्रह्मा।

स्वयम्—स्वयम्; an adjective to परमात्मा and not to ब्रह्मा।

The construction is तस्मिन् अण्डे स्वयं (परमात्मा) ब्रह्मा (=ब्रह्मरूपेण) जज्ञे (=प्रादुर्भूत)। Otherwise, the word स्वयम् would be almost redundant.

आपो नारा इति प्रोक्ता आपो वै नरसूनवः । * *
ता यदस्यायनं पूर्व्वं तेन नारायणः स्मृतः ॥ १० ॥

Prose.—आपः नाराः इति प्रोक्ताः, [यतः] आपः वै नरसूनवः । यत् (=यतः) ताः (आपः) अस्य (परमात्मनः) पूर्व्वम् अयनम्, तेन [अयं परमात्मा] नारायणः स्मृतः ।

Bengali.—'নারা' এই শব্দে জল বুঝায়, যেহেতু জল 'নর' অর্থাৎ পুরুষ হইতে উৎপন্ন। সেই 'নারা' ইঁহার পূর্ব্ব অয়ন অর্থাৎ আশ্রয় ছিল বলিয়া ইনি 'নারায়ণ' নামে কথিত হন। ১০।

English.—Water is called Nárá for it is the issue of Nara ; and because it was his first abode. therefore he is called Náráyaṅa. 10.

Kulluka.—इदानीम् आगमप्रसिद्ध-नारायणशब्दार्थ-निर्वचनेन उक्तमेवार्थं द्रढ़यति—आपो नारा इत्यादि । आपः नारा-शब्देन उच्यन्ते (1) । अपां नारा-शब्दस्य अप्रसिद्धत्वात्तदर्थमाह—आपो वै इति । यतः ता नराख्यस्य परमात्मनः सूनवः अपत्यानि "तस्येदम्" इत्यण्प्रत्ययः (2) । यद्यपि अणि कृते ङीप्प्रत्ययः प्राप्तस्तथापि छान्दसलक्षणेष्वपि स्मृतिषु व्यवहारात् "सर्व्वे विधयश्छन्दसि विकल्प्यन्ते" इति पाक्षिको ङीप्प्रत्ययः । तस्य अभावपक्षे, सामान्यलक्षणप्राप्ते टापि कृते (3) नारा इति रूपसिद्धिः (4) । आपः 'अस्य' परमात्मनो "ब्रह्मरूपेणावस्थितस्य" पूर्व्वम् 'अयनम्' आश्रय इत्यसौ नारायण इत्यागमेष्वाम्नातः (5) । गोविन्दराजेन तु 'अपो नराः' इति पठितं, व्याख्यातञ्च—नरायण इति प्राप्ते "अन्येषामपि दृश्यते" इति दीर्घत्वेन नारायण इति रूपम् (6) ॥ अन्ये तु 'आपो नाराः' इति पठन्ति (7) ॥ १० ॥

Kulluka Explained.

1. आपः &c.—By the word नाराः are meant 'the waters'.

2. तस्येदम् &c.—N. B. Kull.'s reference to the rule 'तस्येदम्' appears to be due to an oversight. His exposition seems to refer to the rule 'तस्यापत्यम्' ।

3. सामान्यलक्षणप्रा &c.—[The affix] टाप् which is got by the general rule, being added.

4. यद्यपि अणि कृते &c.—The word नार being derived with the affix अण्, the proper feminine form of नार in the plural number would be नार्यः (with ङीप्) [and not नाराः (with टाप्)]. But everything is optional in the Vedas and Vedic rules hold good in the case of Smritis also. Hence, in the absence of the affix ङीप्, the affix टाप् has been added to the word by the general rule and thus we get the form नाराः।

5. आपः तस्य परमात्मनः &c.—परमात्मन् is called नारायण in the S'ástras (आगम) as the waters (नाराः) were his first abode, viz., when he assumed the form of ब्रह्मा। See Notes on अस्य।

6. गोविन्दराजेन तु &c.—Govinda-rája reads 'आपो नराः' and explains the formation thus :—नरायण (नर+अयन) would be the proper form, but the vowel attached to न is lengthened by the rule 'अन्येषामपि दृश्यते'; [The rule means—Lengthening is found in some *other* cases also. Cf. पूरुष which is an alternative form of पुरुष।]

N. B. This is also what Medhátithi says. He also reads 'आपो नराः'।

7. अन्ये तु &c.—[But see the N. B. above.]

Notes.

ताः—तद् (स्त्रीलिङ्ग)+इमा, बहुवचनम्। Refers to नाराः।

अस्य—Some would take it to refer to ब्रह्मा, but Kull. consistently with his अन्वय of the previous verse, takes it to refer to ब्रह्म (परमात्मन्) According to the former, नारायण is a name of ब्रह्मा, but according to the latter, it is a name of ब्रह्म।

यत्तत् कारणमव्यक्तं नित्यं सदसदात्मकम्। *
तद्विसृष्टः स पुरुषो लोके ब्रह्मेति कीर्त्यते ॥ ११ ॥

Prose.—यत्तत् अव्यक्तं नित्यं सदसदात्मकं कारणं, तद्विसृष्टः सः पुरुषः लोके ब्रह्मा इति कीर्त्यते।

Bengali.—যিনি লোকে ও বেদে প্রসিদ্ধ, অব্যক্ত, নিত্য সদসদাত্মক ও [পরম] কারণ, তৎকর্ত্তৃক সৃষ্ট সেই পুরুষ (হিরণ্যগর্ভ) জগতে 'ব্রহ্মা' এই নামে পরিকীর্ত্তিত। ১১ ॥

English.—The Being, created by that first Cause which is indiscernible, eternal and both existent and non-existent is called Brahmá in the world. 11.

Kulluka.—यत्तत् कारणमव्यक्तमित्यादि। 'यत्तद्' इति सर्व्वनामभ्यां लोकवेदादिसर्व्वप्रसिद्धं परमात्मानं निर्द्दिशति (1)। 'कारणं'—सर्व्वोत्पत्तिमताम् (2)। 'अव्यक्तं' बहिरिन्द्रियागोचरम्। 'नित्यं' उत्पत्तिविनाशरहितम्। वेदान्तसिद्धत्वात् (क) सत्स्वभावम् (3), प्रत्यक्षाद्यगोचरत्वात् असत्स्वभावमिव (4); अथवा 'सत्' भावजातम्, 'असत्' अभावः. तयोरात्मभूतम् (5)। तथा च श्रुतिः [छान्दोग्य ६।८।७]—'ऐतदात्म्यमिदं सर्व्वम्' इति (6)। 'तद्विसृष्टः' तेनोत्पादितः स पुरुषः सर्व्वत्र ब्रह्मा इति कीर्त्त्यते॥ ११ ॥

Kulluka Explained.

1. यत्तदिति &c.—Cf.. Sl. 7, Kull. expl. 1.

2. कारणं सर्वोत्पत्तिमताम्=कारण, viz., of everything that is born.

3. वेदान्त &c.—Existent, as his (Paramátman's) existence is established by the Vedánta or the Upanishads.

4. प्रत्यक्षाद्यगोचरत्वात् &c.—As if non-existent, being imperceptible to the senses.

5. सत् भावजातम् &c.—सत् means 'positive things', असत् means 'negative things'. So, सदसदात्मकम् means 'the aggregate of all things—positive and negative'.

6. ऐतदात्म्यम् &c.—All this is identical with Him (ऐतदात्म्यम्—एतदात्मन् + ष्यञ्,—स्वार्थे)। Chhándogya, 6, 8, 7 ; 6, 9, 4 ; &c.

Notes.

पुरुषः—Here it refers not to पुरुष but to ब्रह्मा। 'पुरुषशब्दोऽयं राजपुरुषशब्दवत् अधिकारवचनः भगवन्नियोगकरः इत्यर्थः—Nandana.

(क) वेदान्तसिद्धान्तप्रसिद्धत्वात्—A.

तस्मिन्नण्डे स भगवानुषित्वा परिवत्सरम् ।
स्वयमेवात्मनो ध्यानात् तदण्डमकरोद्द्विधा ॥ १२ ॥

Prose.—स भगवान् तस्मिन् अण्डे परिवत्सरम् उषित्वा आत्मनः ध्यानात् स्वयम् एव तद् अण्ड द्विधा अकरोत् ।

Bengali.—ভগবান্ সেই অণ্ডমধ্যে [ব্রাহ্মমানানুসারে] পূর্ণ এক বৎসর কাল বাস করিয়া আত্মধ্যানবলে সেই অণ্ডকে স্বয়ং দ্বিখণ্ড করিয়াছিলেন ॥ ১২ ॥

English.—Having dwelt in that egg for a [Bráhma] year, the Lord Himself, by his own meditation, split the egg into two. 12.

Kulluka.—तस्मिन्नण्डे स भगवानित्यादि । तस्मिन् पूर्व्वोक्तेऽण्डे स ब्रह्मा वक्ष्यमाण-ब्रह्ममानेन 'वत्सरम् (1) 'उषित्वा' स्थित्वा, आत्मनैव अण्डं द्विधा भवतु इत्यात्मगत-ध्यानमात्रेण तदण्डं द्विखण्डं कृतवान् ॥ १२ ॥

Kulluka Explained.

1. वक्ष्यमाण-ब्रह्ममानेन &c.—The year is to be calculated here [not in our ordinary standard, but] in the standard relating to Brahmá which will be stated by the author later on [in Sl. 72].

N. B. 4,320,000,000 human years make one ब्राह्म day, and an equal period of time makes a ब्राह्म night. [See I. 72].

Notes.

उषित्वा—वस्+क्त्वा ।

परिवत्सरम्—अत्यन्तसंयोगे द्वितीया । Commentators differ as to the standard in which this परिवत्सर should be taken here, Some say 'human', some 'divine', and some say 'Bráhma' year.

ताभ्यां स शकलाभ्याञ्च दिवं भूमिञ्च निर्म्ममे ।
मध्ये व्योम दिशश्चाष्टावपां स्थानञ्च शाश्वतम् ॥ १३ ॥

Prose.—सः ताभ्यां शकलाभ्यां (=खण्डाभ्यां) च दिवं भूमिं च निर्ममे । मध्ये व्योम, अष्टौ दिशः, अपां शाश्वतं स्थानं च [निर्ममे] ।

Bengali.—অণ্ডের সেই খণ্ডদ্বয়দ্বারা তিনি স্বর্গ এবং পৃথিবী নির্ম্মাণ করিয়াছিলেন, এবং এতদুভয়ের মধ্যে আকাশ, অষ্ট দিক্ এবং জলরাশির অর্থাৎ সমুদ্রের নিশ্চল আধার নির্ম্মাণ করিয়াছিলেন ॥ ১৩ ॥

English.—With those two parts [of the egg] he created the heaven and the earth, and, in the middle, the sky, the eight quarters (i.e. points of horizon) and also the fixed abode of the waters. 13.

Kulluka.—ताभ्यां स शकलाभ्यां चेत्यादि। 'शकलं' खण्डं. ताभ्याम् अण्डशकलाभ्याम् उत्तरेण 'दिव' स्वर्लोकम्, अधरेण भूर्लोकम् (1), उभयोर्मध्ये (2) आकाशं, दिशश्च अन्तरालदिग्भिः सह अष्टौ (3), समुद्राख्यम् अपां स्थानं (4) स्थिरं (5) निर्म्मितवान् ॥ १३ ॥

Kulluka Explained.

1. उत्तरेण दिवं &c —With the upper (उत्तर) piece he constructed the heaven, and with the lower one he constructed this earth.

2. उभयोर्मध्ये &c.—Between the above two (viz. heaven and earth) he constructed the sky and the eight directions.

3. दिशश्च &c.—The directions (quarters) are eight in all, 4 principal directions (viz., North, East, &c.), and 4 intervening or secondary directions (viz., North-east, South-east, &c.).

4. समुद्राख्यं &c.—By 'the perpetual seat of waters', the 'seas' are meant, N. B. अपां स्थानम् here should rather be taken to mean the *cavities* of the seas. The seas themselves will be mentioned later on in Sl. 24.

5. स्थिरम्—Fixed ; unchangeable.

Notes.

अपां स्थानम्—Medh. takes this to mean 'the region of अन्तरीक्ष'।

शाश्वतम्—शश्वत् (अव्ययम्)+अण्। The form शाश्वत though rather ungrammatical, is sanctioned by usage ; शाश्वतिक is the correct form.

उद्बबर्हात्मनश्चैव मनः सदसदात्मकम् ।
मनसश्चाप्यहङ्कारमभिमन्तारमीश्वरम् ॥ १४ ॥

Prose.— 'ब्रह्मा' आत्मनः (=परमात्मनः) 'सकाशात्' सदसदात्मकं मनः उद्बबर्ह (=उद्बबर्ह)। मनसः 'प्राक्' अभिमन्तारम् ईश्वरम् अहङ्कारम् 'उद्बबर्ह'।

Bengali.—তিনি পরমাত্মা হইতে সদসদাত্মক 'মনঃ' সৃষ্টি করিয়াছিলেন, এবং মনঃসৃষ্টির পূর্ব্বে 'আমি' এই অভিমানবিশিষ্ট স্বকার্য্যকরণক্ষম 'অহঙ্কার' সৃষ্টি করিয়াছিলেন ॥ ১৪ ॥

English.—From the Supreme Soul he (Brahmá) created the mind which is both existent and non-existent, and before the mind he created Egoism which possesses the function of self-consciousness and is lordly (i.e. competent to do its own work). 14.

Kulluka.—इदानीं महदादिक्रमेणैव जगन्निर्माणमिति दर्शयितुं तत्तत्-सृष्टिमाह—उद्बबर्हात्मनश्चैवेत्यादि। ब्रह्मा 'आत्मनः' परमात्मनः सकाशात् (1) तेन रूपेण (2) मनः उद्धृतवान्, परमात्मन एव ब्रह्मस्वरूपेण उत्पन्नत्वात् (क) (3)। परमात्मन एवच मनःसृष्टिर्वेदान्तदर्शने, न प्रधानात् (4) तथाच श्रुतिः [मुण्डक-२।१।३] —"एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च। खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी"(ख)(5) ॥ मनश्च श्रुतिसिद्धत्वात् युगपज्ज्ञानानुत्पत्तिलिङ्गाच्च सत्, अप्रत्यक्षत्वात् असत् इव (ग) (6)। मनसः "पूर्व्वम्" (7) अहङ्कारतत्त्वम् अहमित्यभिमानाख्य-कार्य्य-युक्तम् (8) 'ईश्वरं' स्वकार्य्यकरणक्षमम् (9) ॥ १४ ॥

Kulluka Explained

1. 'आत्मनः' परमात्मनः सकाशात्—ब्रह्मा created the things not from himself, but from परमात्मा। [Others would hold that आत्मनः उद्बबर्ह means that Brahmá produced the things from his own self].

(क) परमात्मनः एव ब्रह्मस्वरूपेण उत्पन्नत्वात्—not in A. This may be a reader's note on the expression तेन रूपेण।

(ख) Some read ज्योतिरापश्च पृथ्वी विश्वस्य धारिणी। This sounds better, but ज्योतिरापः पृथिवी विश्वस्य धारिणी is the reading in the Upanishads which cannot be altered.

(ग) असत् इति—All except A.

2. तेन रूपेण—In that form, i.e., in the form of Brahmá.

3. परमात्मनः एव &c.—[This is explanatory of the expression तेन रूपेण which occurs in the previous sentence]. परमात्मा himself appeared in the form of Brahmá.

4. न प्रधानात्—Not from प्रधान or प्रकृति।

5. एतस्मात् &c.—Mundaka Upanishad, 2. 1, 3; Kaivalya. 15; Náráyana. 1. एतस्मात् refers to परमात्मन्। खम्=इन्द्रियम्। विश्वस्य धारिणी—An Adj. to पृथिवी।

6. मनश्च &c.—(i) मनस् is सत् or existent, as its existence is established by श्रुति, as well as by another proof, viz., the impossibility of *simultaneous* knowledge [of more things than one].

[N. B. We can conceive of only one thing, and not more than one thing, at a time. So, it may be inferred that there is a certain thing which is indispensable for our knowledge at every time. Now that thing is मनस्। Sometimes, of course, we seem to conceive many things simultaneously, but that is an erroneous belief. The real fact is that we conceive those things one after another *so very quickly* that they *appear* to be simultaneous.]

Again, (ii) मनस् is असत्, because it is not perceptible by the senses,

7. मनसः पूर्वम्—N. B. The word पूर्वम् is supplied here by Kull. The plain meaning would have been that he created अहङ्कार from मनस्। But that account would run counter to that of the accepted theories of creation. The Sámkhya philosophy distinctly gives the following order:—प्रकृति—महत्—अहङ्कार—इन्द्रिय (including मनस्)—&c. Hence the ingenious explanation of Kull.

The commentators Nandana and Náráyana, however, take the word मनस् here to be a synonym of महत्तत्त्व in which sense it has been taken by many in I, 74. They further take अहङ्कारम्

आत्मानम् in the next Sloka in the sense of 'Mind' (or the great soul).

8. अहङ्कारतत्त्वम् &c.—The function of the principle of अहङ्कार or Egoism is what is technically called अभिमान i.e. self-consciousness or referring objects to one's *own* self ; e.g., *I* go, *I* feel, &c.

9. ईश्वरम् &c.—ईश्वर means 'competent to do its own work'.

Notes.

उद्बवर्ह—उत्—वर्ह + लिट् णल्। The root वर्ह is आत्मनेपदी। The proper form in लिट् would be उद्ववर्हे। The use of परस्मैपद is an आर्षप्रयोग।

मनः—Its function is संकल्प—will or volition.

सदसदात्मकम्—सन् चासौ असन् चेति सदसन्। सदसन् आत्मा यस्य तत् सदसदात्मकम्—बहुव्रीहिः। विकल्पेन समासान्तः कप्। For the meaning of the word, see Kull. Expl. 6.

मनसः—५मी in connection with the word पूर्वम् [to be understood] by the rule 'अन्यारादितरर्त्तेदिक्शब्दाञ्चूत्तरपदाजाहियुक्ते'।

अभिमन्तारम्—अभिमन्ता means that whose function is अभिमान। अभिमान is self-consciousness or subjectivity.

अभिमन्तारम्, ईश्वरम्—Adjectives of अहङ्कारम्।

महान्तमेव चात्मानं सर्व्वाणि त्रिगुणानि च।
विषयाणां ग्रहीतॄणि शनैः पञ्चेन्द्रियाणि च ॥ १५ ॥

Prose.—[स ब्रह्मा अहङ्कारात् प्राक्] आत्मानं महान्तम् एव, त्रिगुणानि च सर्वाणि विषयाणां ग्रहीतॄणि पञ्चेन्द्रियाणि च शनैः (=वेदान्तसिद्धेन क्रमेण) [उद्बवर्ह]।

Bengali.—[অহঙ্কারসৃষ্টির পূর্ব্বে] তিনি মহদাখ্যতত্ত্ব ও [সত্ত্ব, রজঃ ও তমঃ—এই] ত্রিগুণযুক্ত সকল পদার্থ সৃষ্টি করিয়াছিলেন, এবং সমস্ত বিষয়ের গ্রাহক পঞ্চ জ্ঞানেন্দ্রিয় [এবং পঞ্চ কর্ম্মেন্দ্রিয় ও পঞ্চতন্মাত্র] ক্রমশঃ সৃষ্টি করিয়াছিলেন ॥১৫॥

English.—And he created also Mahat (महत्) and all things with the three qualities, and, in their, order, the five organs which take cognisance of sensible objects [as well as the five operative senses and the five Tanmátras]. 15.

Kulluka.—महान्तमेव चात्मानमित्यादि। महान्तमिति महदाख्य-तत्त्वम् (1) "अहङ्कारात् पूर्व्वं" परमात्मन एव अव्याकृतशक्तिरूप-प्रकृति-सहितात् (2) उद्धृतवान्। आत्मन उत्पन्नत्वात् 'आत्मानम्', आत्मोपकारकत्वाद्वा (क) (3)। यानि अभिहितानि अभिधास्यन्ते च तानि उत्पत्तिमन्ति 'सर्व्वाणि' (4) सत्त्वरजस्तमोगुणयुक्तानि, 'विषयाणां' शब्द-स्पर्श-रूप-रस-गन्धानां ग्राहकाणि, 'शनैः' क्रमेण—वेदान्तसिद्धेन (5)। श्रोत्रादीनि "द्वितीयाध्यायवक्ष्याणि" (6) पञ्च बुद्धीन्द्रियाणि, 'च'शब्दात्—पञ्च पाण्यादीनि कर्म्मेन्द्रियाणि, शब्द-तन्मात्रादीनि च पञ्च (7), उत्पादितवान्।

ननु (8), अभिध्यानपूर्व्वकसृष्ट्यभिधानात् वेदान्तसिद्धान्त एव मनोरभिमत इति प्रागुक्तं, तन्न संगच्छते (9), इदानीं महदादिक्रमेण सृष्ट्यभिधानात ; वेदान्तदर्शने च परमात्मन एव आकाशादिक्रमेण सृष्टिश्रुता (ख)(10)। तथा च तैत्तिरीयोपनिषत [२।१।१] —"तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः, आकाशाद्वायुः, वायोरग्निः, अग्नेरापः, अद्भ्यः पृथिवीति"। उच्यते—प्रकृतितो महदादिक्रमेण सृष्टिरिति भगवद्वासुदेवीय-दर्शनेऽप्युपपद्यते (11) इति तद्विदो व्याचक्षते (12)। अव्याकृतम् एव प्रकृतिरिष्यते, तस्य च 'स्रष्टास्मि खल्वं' सृष्ट्याद्यकालयोगरूपं (13), तदेव महत्त्वं ; ततो बहु स्यामित्यभिमानात्मके (14) चरमकालयोगित्वम् (15) अव्याकृतस्य अहङ्कारतत्त्वम् (ग)। तत आकाशादि-पञ्चभूतसूक्ष्माणि (घ) क्रमेणोत्पन्नानि पञ्च-तन्मात्राणि (16), ततस्तेभ्य एव स्थूलान्युत्पन्नानि पञ्च-महाभूतानि, सूक्ष्मस्थूलक्रमेणैव कार्य्योदयदर्शनात् इति (ङ) न विरोधः। अव्याकृतगुणत्वेऽपि सत्त्वरजस्तमसां सर्व्वाणि त्रिगुणानीत्युपपद्यते (17)। भवतु वा सत्त्वरजस्तमःसमतारूपेव मूलप्रकृतिः, भवन्तु च तत्त्वान्तराण्येव महदहङ्कार-तन्मात्राणि, तथापि प्रकृतिब्रह्मणः अनन्या इति मनोः स्वरसः (18)। यतो वक्ष्यति [मनु-१०।१९]—"सर्व्वभूतेषु चात्मानं सर्व्वभूतानि चात्मनि" इति। तथा [मनु-१२।१२५]—"एवं यः सर्व्वभूतेषु पश्यत्यात्मानमात्मना। स सर्व्वसमतामेत्य ब्रह्माभ्येति परं पदम्" ॥ इति ॥ १५ ॥

(क) आत्मभावोपकारकत्वात् वा—A.

(ख) वेदान्तदर्शनेऽत च......सृष्टिरुक्ता—All except A.

(ग) अव्यापकतस्य तदहङ्कारतत्त्वम्—A. (घ) भूतानि सूक्ष्माणि—A.

(ङ) इति—Omitted in A.

Kulluka Explained.

1. महदाख्यतत्त्वम्—The principle of महत्। N. B. महत् is another name for बुद्धि or Intellect. Its function is 'thinking'.

2. परमात्मनः एव &c.—From परमात्मन् together with प्रकृति, the latter being identical with अव्याकृत which is a force or energy [as described under Sl. 8. Kull. Expl. 12].

3. आत्मनः उत्पन्नत्वात् &c.—आत्मानं is an adjective to महान्तम्। The principle of महत् is called आत्मन् in as much as it springs from the आत्मन्, or because it renders service to the आत्मन् or (the Supreme Soul).

4. यानि अभिहितानि &c.—By सर्वाणि is intended everything that *has already been* mentioned to have been produced, and everything that *will be* mentioned later on to be produced.

5. क्रमेण वेदान्तसिद्धेन—In the order as given in the Vedánta.

6. द्वितीयाध्याय &c.—To be mentioned in the 2nd Chap. [see II. 90].

7. च शब्दात् &c.—By the particle च [which means 'and'] the five कर्मेन्द्रियs, viz., पायु, &c. (पाय्वादीनि), and the five तन्मात्रs are intended to be included. [See Notes].

8. ननु &c.—Kullúka here introduces a discussion as follows :—It has been said above (in Sl. 8) that Manu adheres to the Vedántic school as regards his theory of creation. But in Slokas 14 and 15 he speaks of the [Sá*m*khya] principles of महत्, अहङ्कार, &c., which are not mentioned in the Vedánta. So, there seems to be an inconsistency here. In reply to this charge, Kull. says that the existence of these principles may be deduced thus from the Vedánta philosophy of Bhatta Bháskara [already referred to under Sl. 8] :—

'The 'अव्याकृत' is identical with the प्रकृति of the Sámkhyas'

'His proneness or tendency to creation (सृष्ट्युन्मुखत्व) is identical with the महत्तत्व of the Sámkhyas'.

'His desire of being multiform is identical with the अहङ्कार of the Sámkhyas'.

To be brief, Manu holds the प्रकृति [whatever that may be] to be identical with the अव्याकृत (or सगुण) Brahman, no matter whether the extra principles of महत्, अहङ्कार and तन्मात्रs are admitted or not. Kull. thus proves Manu to be a वेदान्तिक।

N B. These philosophical Slokas have been variously interpreted by various commentators according to their own philosophical views.

9. तत् न सगच्छते—That does not tally [with this statement.]

10. वेदान्तदर्शने च &c.—In the Vedánta philosophy the creation is clearly in the following order :—परमात्मन्—आकाश—वायु—अग्नि—अप्—पृथिवी।

11. प्रकृतितः &c.—The creation from प्रकृति in the order of महत्, &c., is not inconsistent with the philosophy of Bhagavat Bháskara (one of the commentators of the Vedánta philosophy).

12. इति तद्विदः व्याचक्षते—This is the opinion of experts of that School.

13. सृष्ट्याद्यकालसंयोगरूपम्—Connection with the time *just* preceding creation.

N. B. Time is a constant link between an agent and his deeds. All that we do is done in a particular *time*. So, 'to be prone to do a thing' may be philosophically expressed as 'to be connected with the *time* just preceding that deed'.

14. अभिमानात्मकी—The thought 'बहु स्याम्' has in it an element of अभिमान, the subject of the thought being 'I'.

15. अवकालयोगित्वम्—See the N. B. under note 13 above.

16. पञ्चभूतसूक्ष्माणि ..पञ्चतन्मात्राणि—These two terms are synonymous.

N. B. The स्थूल महाभूतs are *gross* things, and the तन्मात्रs are those भूतs in their minutest forms. The तन्मात्रs of the Sâ*m*khyas are almost identical with, or rather correspond to, the *atoms* of the Naiyáyikas. The only difference between them is that the *atoms* of the Naiyáyikas are नित्य ; but the तन्मात्रs of the Sá*m*khyas are जन्य (i.e., they are produced from some other thing). The Naiyáyikas do not go beyond atoms ; but the Sá*m*khyas proceed up to प्रकृति ।

17. अव्याकृतगुणत्वेऽपि &c.—Although the three qualities सत्त्व, रजस् and तमस् are the attributes of the अव्याकृत, yet everything may be said to possess them [in as much as everything is born of the अव्याकृत] ।

18. भवतु वा &c.—Kull. as a strong advocate of the Vedántic school has all along ingeniously attempted to do away with the प्रकृति [of the Sá*m*khyas] by identifying it with a latent force (अव्याकृत) of परमात्मा । Now, he is more plain in his language. He says—Let your प्रकृति be the साम्यावस्था (or equilibrium), as you call it, of the three गुणs—सत्त्व, रजस् and तमस, and let your महत्, अहङ्कार and the तन्मात्रs be distinct principles [not to be met with in the Vedánta], still Manu's own opinion (स्वरस:) is that your said प्रकृति is identical (अनन्या) with our Brahman.

Notes.

आत्मानम —Adjective of महान्तम् । See Kull. expl. 3.

त्रिगुणानि—त्रयः गुणा येषां तानि—बहुव्रीहिः ।

विषयाणां ग्रहीतृणि पञ्चेन्द्रियाणि—विषयाणां बोधकानि पञ्च ज्ञानेन्द्रियाणि—The five cognitive senses, viz., चक्षुस्, कर्ण, नासिका, जिह्वा and त्वच ।

च, (the last word of the verse)—By 'च' the five कर्मेन्द्रियs and the five तन्मात्रs are intended. The कर्मेन्द्रियs or operative senses

are— वाक्, पाणि, पाद, पायु and उपस्थ। The five तन्मात्रs are—आकाश-तन्मात्र (the minutest particle of आकाश), वायु-तन्मात्र, अग्नि-तन्मात्र, अप्-तन्मात्र, and पृथिवी-तन्मात्र। These last five are respectively styled also according to their properties, as—शब्द-तन्मात्र, स्पर्शतन्मात्र, रूपतन्मात्र, रसतन्मात्र, and गन्धतन्मात्र। For their properties, see Sl. 20.

तेषान्त्ववयवान् सूक्ष्मान् षण्णामप्यमितौजसाम्।
सन्निवेश्यात्ममात्रासु सर्व्वभूतानि निर्म्ममे ॥ १६ ॥

Prose.—[परमात्मा] अमितौजसां तेषां षण्णाम् अपि सूक्ष्मान् अवयवान् आत्ममात्रासु सन्निवेश्य सर्व्वभूतानि निर्म्ममे

Bengali.—[অনন্তকার্য্যনির্ম্মাণ দ্বারা] অতিবীর্য্যশালী সেই অহঙ্কারাদি ছয়টীর সূক্ষ্ম অবয়ব স্বীয় স্বীয় বিকারের সহিত সন্নিবিষ্ট করিয়া তিনি (পরমাত্মা) স্থাবরজঙ্গমাত্মক সমস্ত পদার্থ নির্ম্মাণ করিয়াছিলেন। ১৬ ॥

English.—Having caused the subtle parts of those six of measureless potency to enter into their own transformations he created all things. 16.

Kulluka.—तेषां त्ववयवान् सूक्ष्मानित्यादि। तेषां षण्णां—महौजसामहङ्कारस्य तन्मात्राणाञ्च, ये सूक्ष्माः अवयवाः तान्, आत्ममात्रासु—षण्णां स्वविकारेषु (1) योजयित्वा मनुष्य-तिर्य्यक् (2)-स्थावरादीनि सर्व्वभूतानि परमात्मा (3) निर्म्मितवान्। तत्र—तन्मात्राणां विकारः पञ्चमहाभूतानि, अहङ्कारस्य इन्द्रियाणि (4)। पृथिव्यादिभूतेषु शरीर-रूपतया परिणतेषु इन्द्रियेषु [च] (क) तन्मात्राहङ्कारयोजनां कृत्वा सकलस्य कार्य्यजातस्य निर्म्माणम् (5)। अतएव 'अमितौजसाम्'—अनन्तकार्य्यनिर्म्माणेन अतिवीर्य्यशालिनाम् ॥ १६ ॥

Kulluka Explained.

1. स्वविकारेषु—In their own विकार or transformations.

N. B. These transformations are given by Kull. in the next sentence, viz., तन्मात्राणां विकारः...इन्द्रियाणि—The five Mahá-

(क) इन्द्रियेषु—Omitted in all except Bk and J. But the omission of this word will leave the case of अहङ्कार a blank.

Bhûtas are transformations (i.e. products) of the five तन्मात्रs and the इन्द्रियs are the transformations of अहङ्कार।

2. तिर्य्यञ्—Birds and beasts.

3. परमात्मा—Brahma and not Brahmá. [Kull. supplies this word as the nominative of निर्म्मितवान्]।

N. B. Kull. holds that these things were produced from ब्रह्म and not from ब्रह्मा, but through the agency of the latter. This is expressed by saying that ब्रह्मा created these things *from* ब्रह्म।

4. तन्मात्राणां विकारः &c.—[See the N. B. under note 1 above].

5. पृथिव्यादिभूतेषु &c.—The creation of everything was made by joining the तन्मात्रs to the gross (शरीररूपतया परिणतेषु) Bhûtas, viz., पृथ्वी, &c., and अहङ्कार to the इन्द्रियs.

N. B. It must be admitted that there is some relation between the cause and its effect, the materials and their product. So, to produce the महाभूतs from the तन्मात्रs, and the इन्द्रियs from अहङ्कार, this relation must be brought out. This is expressed by saying that the तन्मात्रs were *joined* to the महाभूतs and अहङ्कार was *joined* to the इन्द्रियs.

Notes.

षण्णाम्—Of the six things—viz., अहङ्कार and the 5 तन्मात्रs.—Kull.

तेषां सूक्ष्मान् अवयवान्=सूक्ष्माणि तानि, because the तन्मात्रs and अहङ्कार are सूक्ष्म by themselves.

अमितौजसाम्—अमितम् ओजः येषां ते अमितौजसः, तेषाम्; having great potency [as manifested in the creation of things].—Adj. of षण्णाम्।

सन्निवेश्य—सम्—नि—विश+णिच्+ल्यप्।

सर्व्वभूतानि—All things. The इन्द्रियs also are intended here, as they have indeed a भौतिक aspect.

सर्व्वभूतानि निर्म्ममे—N. B. This Sloka does not purport to describe the actual creation, but simply says that तन्मात्रs and

অহঙ্কার are the *materials* for the creation of everything, the *author* of creation being ব্রহ্মা as narrated in Slokas 32 and the following ones. Cf. Nandana—"এতানি সর্ব্বভূতাপাদানম্ ইত্যেতাবদেব অত্র বিবক্ষিতম্, ন পুনঃ সৃষ্টিরিত্যবগন্তব্যম্. 'দ্বিধা কৃত্বা' (Sl. 32) ইত্যাদিনা তস্যা বক্ষ্যমাণত্বাৎ"।

যন্মূর্ত্ত্যবয়বাঃ সূক্ষ্মাস্তস্যেমান্যাশ্রয়ন্তি ষট্।
তস্মাচ্ছরীরমিত্যাহুস্তস্য মূর্ত্তিং মনীষিণঃ ॥ ১৭ ॥

Prose.—যৎ (=যস্মাৎ) তস্য (=সপ্রকৃতিকস্য পরমাত্মনঃ) ষট্ সূক্ষ্মাঃ মূর্ত্ত্যবয়বাঃ ইমানি (পূর্ব্বোক্তানি ইন্দ্রিয়াণি, বক্ষ্যমাণানি চ ভূতানি) আশ্রয়ন্তি, তস্মাৎ মনীষিণঃ অস্য মূর্ত্তিং শরীরম্ ইতি আহুঃ।

Bengali.—যেহেতু তাঁহার (অর্থাৎ ব্রহ্মার) মূর্ত্তি-সম্পাদক সূক্ষ্ম ছয় অবয়ব এই সকল (ভূত ও ইন্দ্রিয়কে) 'আশ্রয়' করে (অর্থাৎ উৎপন্ন করে) এই নিমিত্ত পণ্ডিতগণ তাঁহার মূর্ত্তিকে 'শরীর' বলিয়া থাকেন ॥ ১৭ ॥

English,—As these six subtle parts which form his body enter (A'-s'ri) or betake themselves to all forms of creation, therefore the sages call his form শরীর।

Kulluka. যন্মূর্ত্ত্যবয়বাঃ সূক্ষ্মা ইত্যাদি। যস্মাৎ 'মূর্ত্তিঃ' শরীরং তৎসম্পাদকা অবয়বাঃ সূক্ষ্মাঃ—তন্মাত্রাহঙ্কাররূপাঃ ষট্ (1), তস্য ব্রহ্মণঃ সপ্রকৃতিকস্য, ইমানি—বক্ষ্যমাণানি ভূতানি (2), ইন্দ্রিয়াণি চ পূর্ব্বোক্তানি(3) ; কার্য্যত্বেনাশ্রয়ন্তি(4) —তন্মাত্রেভ্যো ভূতোৎপত্তেঃ, অহঙ্কারাচ্চ ইন্দ্রিয়োৎপত্তেঃ। তথাচ পঠন্তি [সাংখ্যকারিকা-২২]—'প্রকৃতের্ম্মহাংস্ততোঽহঙ্কারস্তস্মাদ্গণশ্চ ষোড়শকঃ। তস্মাদপি ষোড়শকাৎ পঞ্চভ্যঃ পঞ্চ ভূতানি" (5) ॥ তস্মাৎ তস্য ব্রহ্মণো যা 'মূর্ত্তিঃ' স্বভাবঃ (6) তাং তথা পরিণতামিন্দ্রিয়াদিরূপেণ, লোকাঃ শরীরমিতি বদন্তি। ষড়াশ্রয়ণাৎ 'শরীরম্' ইতি শরীর-নির্ব্বচনেনানেন পূর্ব্বোক্তোৎপত্তিক্রম এব দৃঢ়ীকৃতঃ (7) ॥ ১৭ ॥

Kulluka Explained.

1. মূর্ত্তিঃ শরীরম্ &c.—The six minute *particles* forming the frame of the creator, viz., অহঙ্কার and the five তন্মাত্রs.

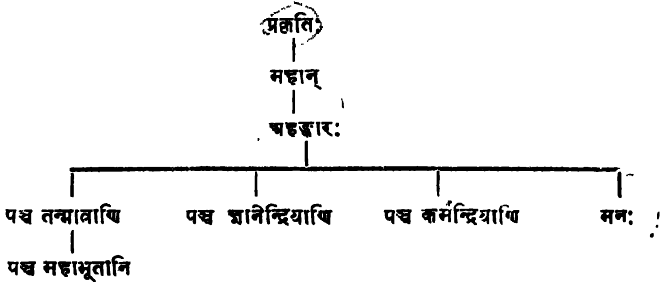
N. B. The creator is ব্রহ্ম according to Kull., and ব্রহ্মা according to others. See the N. B. attached to Kull. Expl. 3 under Sl. 16.

2. वक्ष्यमाणानि भूतानि—The Bhûtas to be mentioned [in Sl. 18].

3. इन्द्रियाणि च पूर्वोक्तानि--The इन्द्रियs already mentioned (in Sl. 15).

4. कार्य्यत्वेन &c.—Turn themselves into effects, i.e. are transformed into effects [they themselves being the cause].

5. प्रकृते-र्महान् &c.—This is सांख्यकारिका No. 22. प्रकृतेः महान् [जायते], ततः (महतः) अहङ्कारः [जायते], तस्मात् (अहङ्कारात्) षोडशकः गणः (the group consisting of the 16 things, viz. 5 तन्मात्रs, 5 ज्ञानेन्द्रियs, 5 कर्मेन्द्रियs and the मनस्) जायते, तस्मादपि षोडशकात् [गणात्] पञ्चभ्यः—तेषां षोडशपदार्थानां 'पञ्चभ्यः' अर्थात् पञ्चतन्मात्रेभ्यः पञ्च भूतानि (जायन्ते)। This is shown in the following table.



6. स्वभावः—स्वस्य भावः, स्वरूपम् इत्यर्थः। It does not mean 'conduct' here.

7. इति शरीरनिर्वचनेन &c.—By this (peculiar) derivation (निर्वचन) of the word शरीर the order of creation as already mentioned is corroborated.

Notes.

यत्=यस्मात्।

मूर्त्यवयवाः—मूर्तेः अवयवाः—The particles forming the frame [of ब्रह्मा]।

इमानि—Objective of आश्रयन्ति।

शरीरम्—The ordinary meaning of the word शरीरम् is—शीर्य्यते यत् तत् शरीरम्, (शृ—to decay + ईरन्); that which perishes. But in the case of the Creator—(ब्रह्म, according to Kull. and ब्रह्मा, according to others), the meaning is—यत् (nom.) भूतानि इन्द्रियाणि च आश्रयति तत् शरीरम् इति ; (from the root श्रि—to resort to).

मूर्त्तिम्—मूर्च्छ (to prevail) + क्तिन् ।

तदाविशन्ति भूतानि महान्ति सह कर्म्मभिः ।
मनश्चावयवैः सूक्ष्मैः सर्वभूतकृदव्ययम् ॥ १८ ॥

Prose.—महान्ति भूतानि कर्म्मभिः सह तत् (ब्रह्म) आविशन्ति । सर्वभूतकृत् अव्ययम् मनश्च सूक्ष्मैः, अवयवैः [सह] [तद् आविशति] ।

Bengali.—মহাভূতসমূহ স্ব স্ব কার্য্যের সহিত সেই ব্রহ্ম হইতে উৎপন্ন হয়; সর্ব্বভূতোৎপত্তির নিদান অবিনাশি মনও সূক্ষ্ম অবয়বের সহিত (অর্থাৎ স্বীয় কার্য্য সংকল্পাদির সহিত) তাঁহা হইতে উৎপন্ন হয় ॥ ১৮ ॥

English.—The Mahá-bhûtas together with their functions proceed from him (Brahma), and the mind, too, which is the creator of all forms and is imperishable, proceeds from him with its subtle parts (viz. good and bad thoughts. &c.). 18.

Kulluka.—तदाविशन्ति भूतानीत्यादि । पूर्व्वश्लोके 'तस्य' इति प्रकृतं ब्रह्म अत्र 'तद्' इति परामृश्यते (1)। तद् ब्रह्म "शब्दादि-पञ्चतन्मात्रात्मना अवस्थितं" महाभूतानि आकाशादीनि आविशन्ति—तेभ्यः उत्पद्यन्ते (2),'सह कर्म्मभिः' स्वकार्य्यैः (3)। तत्र—आकाशस्य अवकाशदानं कर्म्म, वायोर्व्यूहनं विन्यासरूपं, तेजसः पाकः, अपां संग्रहणं—पिण्डीकरणरूपं, पृथिव्या धारणम् (4) "अहङ्कारात्मना अवस्थितं ब्रह्म मनः आविशति (5)—अहङ्कारादुत्पद्यते इत्यर्थः । 'अवयवैः' स्वकार्य्यैः—शुभाशुभसङ्कल्प-सुख-दुःखादिरूपैः (6), सूक्ष्मैः बहिरिन्द्रियागोचरैः, 'सर्व्वभूतकृत्' सर्व्वोत्पत्तिनिमित्तं—मनोजन्य-शुभाशुभ-कर्म्म-प्रभवत्वाज्जगतः (7)। 'अव्ययम्' अविनाशि ॥ १८ ॥

Kulluka Explained.

1. पूर्व्वश्लोके &c.—By the word तद् here ब्रह्म is intended which comes from the context (प्रकरण) as being referred to by

the word तत्र in the previous Sloka. [The word प्रकृत is an adj. from प्रकरण ।] N. B. Kull. always takes ब्रह्म to be the fountain-spring of everything. ब्रह्मा is only his agent.

2. तद् ब्रह्म &c.—तद् ब्रह्म is the objective, and महान्ति भूतानि is the nominative of आविशन्ति । महान्ति भूतानि तद् ब्रह्म आविशन्ति is a philosophical expression for महान्ति भूतानि तस्माद् ब्रह्मणः उत्पद्यन्ते । Thus, 'ब्रह्म in the form of the five तन्मात्रs *was entered into* by the five महाभूतs' means that the five महाभूतs *were produced from* ब्रह्म in the form of the five तन्मात्रs ।

तेभ्यः (plural) in Kull. refers to the five तन्मात्रs. The Mahá-Bhûtas were produced from the तन्मात्रs and hence from ब्रह्म, the former being only the modifications of the latter.

3. सह कर्मभिः—[The Mahá-Bhûtas are produced] with their functions.

4. आकाशस्य &c.—

The function of आकाश is space-giving.

That of वायु is motion or arrangement.

,, ,, तेजस् ,, cooking (or chemical transformation).

,, ,, अप ,, aggregating, i.e., mass-making

,, ,, पृथिवी ,, receptivity (i.e. containing).

N. B. व्यूहनम् (used by Kull.)=वि-ऊह+ल्युट् । ऊह means 'to argue'; वि—ऊह means 'to arrange'.

5. ब्रह्म मनः आविशति=मनः (nom) ब्रह्म (obj.) आविशति=मनः ब्रह्मणः उत्पद्यते । Here the word ब्रह्म is used in the sense of अहङ्कार which is nothing but his transformation.

6. शुभाशुभसंकल्प &c.—These being the functions of मनस् ।

7. सर्व्वभूतकृत् &c.—मनस् is called the producer of all beings, the (creatures of the) world being produced by the good and evil actions originated in the *mind*.

Notes.

तद्—Obj. of the verb आविशन्ति ।

महान्ति भूतानि—Nom. of आविशन्ति ।

मन:—Nom. of the verb आविशन्ति (to be understood from आविशन्ति) ।

अव्ययम्—न व्ययम् ; imperishable. व्ययम्=वि—इण्+अप्—कर्म्मणि ।

तेषामिदन्तु सप्तानां पुरुषाणां महौजसाम् ।
सूक्ष्माभ्यो मूर्त्तिमात्राभ्यः सम्भवत्यव्ययाद्‌व्ययम् ॥ १९ ॥

Prose.—महौजसां सप्तानां तेषां पुरुषाणां सूक्ष्माभ्य मूर्त्तिमात्राभ्यः इदं सम्भवति —अव्ययात् (=नाशरहितात् ब्रह्मणः)व्ययं (=नाशशीलं जगत्) [सम्भवति]।

Bengali.—মহৎ, অহঙ্কার ও পঞ্চতন্মাত্র—পুরুষোৎপন্ন (অথবা পুরুষের জ্ঞানগ্রাহ্য) এই সপ্তসংখ্যক মহাপ্রভাব সূক্ষ্ম মূর্ত্তাংশ হইতে এই নশ্বর জগৎ উৎপন্ন হয়। অবিনশ্বর (পরব্রহ্ম) হইতে নশ্বর (জগৎ) সমুদ্ভূত হইয়া থাকে ॥ ১৯ ॥

English.—This (world) springs from the subtle body-framing parts of those seven powerful principles relating to Purusha. This perishable (universe) springs from the imperishable (Brahma). 19.

Kulluka.—तेषामिदन्तु सप्तानामित्यादि । तेषां पूर्वप्रकृतानां (क) (1) महदहङ्कार-तन्मात्राणां सप्तसङ्ख्याकानाम् । 'पुरुषात्' आत्मनः उत्पन्नत्वात् तद्विज्ञानग्राह्यत्वाच्च 'पुरुषाणां' (2), 'महौजसां' स्वकार्य्यसम्पादनेन वीर्य्यवतां, सूक्ष्मा या 'मूर्त्तिमात्राः' शरीरसम्पादकभागाः ताभ्य (3) इदं जगत् नश्वरं सम्भवत्यव्ययात् (4) यत् कार्य्यं तत् विनाशि—स्वकारणे लीयते, कारणन्तु स्वकार्य्यापेक्षया स्थिरं, परमकारणन्तु ब्रह्म नित्यमुपासनीयम् इत्येतद्दर्शयितुम् अयमनुवादः (5) ॥ १९ ॥

Kulluka Explained.

1. पूर्व्वप्रकृतानाम्—Those that have already been referred to, i.e. those which come from the context (प्रकरण)।

2. पुरुषात् &c.—The 7 things (viz., महत्, अहङ्कार and the 5 तन्मात्रs are called पुरुष, in as much as they proceed from the पुरुष (Supreme Being), and because they are knowable by the ज्ञान or knowledge of the पुरुष ।

क) पूर्वप्रकृतीनाम्—Bh, Bk, J, M, P, V.

3. सूक्ष्मा याः &c.—From the subtle (सूक्ष्म) body-framing energies.

4. इदं जगत् नश्वरं सम्भवति अनश्वरात्—This perishable world springs from the imperishable (Soul).

5. यत् कार्य्यं &c.—That which is कार्य्य (effect) is liable to decay; i e., it may be reduced to its cause-form; [e g., a pot made of earth, when destroyed, is again reduced to earth; it remains no longer a pot]. The cause (कारण) may be said to be स्थिर (permanent) in relation to its कार्य्य। The primal Cause, viz., ब्रह्म is enternal and should be worshipped. To shew this, the last clause of the verse, although a repetition, is introduced here.

Notes.

पुरुषाणाम्—See Kull. Expl. 2.

मूर्त्तिमात्राः—मूर्त्तीनां मात्राः—इष्टीतत्पुरुषः।

आद्याद्यस्य गुणन्त्वेषामवाप्नोति परः परः।
यो यो यावतिथश्चैषां स स तावद्गुणः स्मृतः॥ २०॥

Prose.—एषां परः परः तु आद्याद्यस्य गुणम् अवाप्नोति। एषां यः यः यावतिथः सः सः तावद्गुणः स्मृतः।

Bengali.—এই [আকাশাদি] পঞ্চমহাভূতের পরপরটী পূর্ব্বপূর্ব্বের গুণ প্রাপ্ত হয়, অর্থাৎ ইহাদিগের মধ্যে যে ভূত সৃষ্টিক্রমে যৎস্থানীয় তাহার গুণও তাবৎসংখ্যক॥ ২০॥

English.—Of these (five Mahá-Bhûtas) that which succeeds, partakes of the properties of what precedes. [In other words] each one of them is held to possess that number of properties which is indicated by its position [in the sequence of creation]. 20.

Kulluka.—आद्याद्यस्य गुणन्त्वेषामित्यादि। एषामिति पूर्व्वतरश्लोके (क) 'तदाविशन्ति भूतानि' इत्यत्र भूतानां परामर्शः (१)। तेषाञ्च आकाशादिक्रमेण उत्पत्तिक्रमः

(क) पूर्व्वोत्तरश्लोके—A; पूर्व्व एव श्लोके—S.

शब्दादिगुणवत्ता च वक्ष्यते (2)। तत्र 'आद्याद्यस्य' आकाशादेः 'गुणं' शब्दादिकं, वाय्वादिः परः परः प्राप्नोति (3)। एतदेव स्पष्टयति यो यः इति (4)—एषां मध्ये यो यः, यावतां पूरणो यावतिथः—'वतोरिथुक्', (5) स स द्वितीयादिः—द्वितीयो द्विगुण, तृतीयस्त्रिगुणः इत्येवमादिर्मन्वादिभिः स्मृतः (6)। एतेन एतदुक्तं भवति (7)—आकाशस्य शब्दो गुणः, वायोः शब्दस्पर्शौ, तेजसः शब्दस्पर्शरूपाणि, अपां शब्दस्पर्शरूपरसाः, भूमेः शब्दस्पर्शरूपरसगन्धाः (8)।

अत्र यद्यपि "नित्यवीप्सयोः" इति द्विर्वचनेन 'आद्यस्य आद्यस्य' इत प्राप्तं, तथापि स्मृतीनां छन्दःसमानविषयत्वात् "सुपां सु लुक्" इति प्रथमाद्यस्य सुपलुक्, तेन 'आद्याद्यस्य' इति रूपसिद्धिः (9) ॥ २० ॥

Kulluka Explained.

1. एषाम इति &c.—By एषाम् the Bhûtas mentioned in the Sloka preceding the previous one are referred to. [पूर्वश्लोक is the preceding Sloka, and पूर्वतरश्लोक is the Sloka preceding the previous one, i.e., Sl. 18. परामर्श means reference].

2. वक्ष्यते—Will be said (viz., in I. 75—78.)

3. आद्याद्यस्य &c.--Of those (Elements) [as enumerated in the list] each succeeding one partakes of the qualities of the preceding (Element).

4. एतदेव &c.—This is more clearly put in the next sentence—यो यः &c.

5. यावतां पूरणः &c.—यावतिथ is the पूरण of यावत्, as [चतुर्थ is the पूरण of चतुर्, पञ्चम of पञ्चन्, षष्ठ of षष्, and so on]. The rule is "वतोः इथुक्"। [See Notes].

6. एषां मध्ये &c.—Thus आकाश which stands *first* in the list has only *one* property ; वायु, occupying the *second* place in the list, has its own property and that of the preceding Element (viz. आकाश), and thus *two* properties in all, and so on. [For the list referred to see I. 75—78.]

7. एतेन एतदुक्तं भवति--This amounts to saying the following.

8. आकाशस्य शब्दो गुणः &c.—

The property of आकाश is ...	... शब्द
The properties of वायु are ...	... स्पर्श and ,,
,, ,, ,, तैजस् ,, ...	... रूप ,, ,,
,, ,, ,, जल ,, ...	रस ,, ,, ,,
,, ,, ,, पृथिवी ,, ...	गन्ध ,, ,, ,, ,,

N. B. The underlined property, in each case, is the special property. [Cf. I. 75-78.]

9. यद्यपि &c—Although आद्यस्य आद्यस्य would be the proper form, the word आद्यस्य being repeated by the rule नित्यवीप्सयोः, yet Smriti being of the nature of Veda (छन्दस्) the विभक्ति of the first आद्यस्य is elided by the Vedic rule "सुपां सु लुक् &c." and wet get the form आद्याद्यस्य.

[The rule 'नित्यवीप्सयोः' means that a word is reduplicated when the sense of repetition is meant. नित्य means repetition in case of तिङन्त words, and वीप्सा means repetition in case of सुबन्त words].

[The rule "सुपां सु लुक् पूर्वसवर्ण &c.' means that in the Vedas all the सुप्s (i. e. विभक्तिs) may take the form सु (प्रथमायाः एकवचनम्), or an elision (लुक्), or a repetition of the preceding vowel, and so on].

Notes.

आद्याद्यस्य=आद्यस्य आद्यस्य, the विभक्ति in the first member being elided here as a Vedic irregularity. See Kull. Expl. 9

परः परः—परःपरः is to be distinguished from परस्पर the latter form being used in the sense of कर्मव्यतिहार (reciprocity of action).

यावतिथः—यावत् + डट् (पूरणार्थ) with the augment इथुक्। Of डट्, only अ remains..

सर्वेषान्तु स नामानि कर्म्माणि च पृथक् पृथक्।
वेदशब्देभ्य एवादौ पृथक्संस्थाश्च निर्म्ममे ॥ २१ ॥

Prose.—सः (= हिरण्यगर्भरूपेण अवस्थितः परमात्मा) आदौ (= सृष्ट्यादौ) सर्वेषां तु पृथक् पृथक् नामानि, कर्म्माणि च, पृथक्संस्थाः च, वेदशब्देभ्यः एव निर्म्ममे।

Bengali.—হিরণ্যগর্ভরূপে অবস্থিত পরমাত্মা কল্পপ্রারম্ভে বেদ হইতে সমস্ত পদার্থের পৃথক্ পৃথক্ নাম, পৃথক্ পৃথক্ কর্ম্ম এবং পৃথক্ পৃথক্ ব্যবস্থার বিধান করিয়াছিলেন ॥ ২১ ॥

English.—He, in the beginning, [having known] from the words of the Vedas, assigned the names and functions of all beings and also their several conditions. 21.

Kulluka.—सर्वेषान्तु स नामानीत्यादि। स परमात्मा "हिरण्यगर्भरूपेणावस्थितः," सर्वेषां नामानि—गोजातेर्गौरिति, अश्वजातेरश्व इति; कर्म्माणि—ब्राह्मणस्य अध्ययनादीनि, क्षत्रियस्य प्रजारक्षणादीनि; पृथक् पृथक्—यस्य पूर्वकल्पे यान्यभवन् (1). 'आदौ' सृष्ट्यादौ वेदशब्देभ्य एव अवगम्य निर्म्मितवान्। भगवता व्यासेनापि ब्रह्ममीमांसायां वेदपूर्व्विका एव जगत्सृष्टिरुत्पादिता (2)। तथाच शारीरकसूत्रं [१।३।२८] 'शब्द इति चेन्न, अतः प्रभवात् प्रत्यक्षानुमानाभ्याम्' (3)। अस्यार्थः—देवतानां विग्रहवत्त्वे वैदिके वस्तुनि शब्दे देवतावाचिनि विरोधः स्यात् (4) वेदस्य आदिमत्त्वप्रसङ्गादिति चेत्, नास्ति विरोधः। कस्मात्? 'अत' शब्दात् एव जगतः 'प्रभवात्' उत्पत्तेः (5)। प्रलयकालेऽपि परमात्मनि सूक्ष्मरूपेण वेदराशिः स्थितः, स इह कल्पादौ हिरण्यगर्भस्य-परमात्मन एव प्रथमदेहभृतः—मनसि अवस्थान्तरमनापन्नः सुप्त-प्रबुद्धस्य इव प्रादुर्भवति, तेन प्रदीपस्थानीयेन सुर-नर-तिर्य्यगादि-प्रविभक्तं जगत् अभिधेयभूतं निर्म्मिमीते (6)। कथमिदं गम्यते? प्रत्यक्षानुमानाभ्याम्—श्रुतिस्मृतिभ्यामित्यर्थः (7)। 'प्रत्यक्षं' श्रुतिः अनपेक्षत्वात्, 'अनुमानं' स्मृतिः अनुमानप्रमाण-श्रुति-सापेक्षत्वात् (8)। तथाच श्रुतिः—(क) "एत इति वै प्रजापतिर्देवानसृजत, असृग्रमिति मनुष्यान्, इन्दव इति पितॄन्, तिरःपवित्रमिति ग्रहान्, आशव इति स्तोत्रं, विश्वानीति शस्त्रम्, अभिसौभगेत्यन्याः प्रजाः" (9) इति। स्मृतिश्च—"सर्वेषान्तु स नामानि" इत्यादिका मन्वादिप्रणीतैव। 'पृथक्संस्थाश्च' इति लौकिकाश्च व्यवस्थाः—कुलालस्य घटनिर्म्माणं, कुविन्दस्य पटनिर्म्माणम् इत्यादिकाः (10) विभागेन निर्म्मितवान् ॥ २१ ॥

(क) The श्रुति which follows is hopelessy corrupt in all the versions. The correct reading is given above.

Argument.

Manu says that the Creator fixed the names and functions of things as found in the Vedas. The Vedas being eternal and the cycle of creation also being eternal, it follows that all these things that we behold did exist in the previous creations. They can be known from the Vedas which being eternal do not perish at the time of प्रलय। To support this view Kull. quotes a Sûtra from the Vedánta philosophy of Vyása, and proves that Vyása also, on the ground of श्रुति and स्मृति, held that in creating each of the things on earth, the Creator first gave it a name, and then he created it. In other words, each creation is preceded by a शब्द। Kull. then goes on to quote a specimen of श्रुति referred to in the said Vedánta-Sûtra. As for the स्मृति referred to in the Sûtra, Kull does not go farther, but refers to the present Sloka of Manu as an instance in point.

Kulluka Explained.

1. यस्य पूर्व्वकल्पे &c.—N. B. It should always be borne in mind that the *cycle* of creation is eternal.

2. भगवता व्यासेनापि &c—That the creation of the world was preceded by *words* as known from the Vedas is established by the Venerable Vyása also in his Vedánta philosophy (ब्रह्ममीमांसा) [as distinguished from the कर्म्ममीमांसा of जैमिनि].

3. शब्दे इति चेन् &c.—This is Vedánta-Sûtra 1.3.28.

The word सम्भवात in the Vedánta-Sûtra "तदुपर्य्यपि बादरायण: सम्भवात्" (१।३।२६) referred to under Manu, I. 4. presupposes that gods also have their corporeal forms. Now, an objection will be raised that if the gods are endowed with corporeal bodies then how can they attend numerous sacrifices by numerous worshippers at one and the same time. To meet

the above objection comes the next Sûtra "विरोधः कर्मणि इति चेत्. न, अनेकप्रतिपत्तेर्दर्शनात्" (१।३।२७) which may be translated as follows :—

'If [it be said that the corporeal individuality of the gods involves] a contradiction to [sacrificial] works, we deny it by supposing that the gods can assume *several* forms at one and the same time'.

Then the विवादिन् would raise a fresh objection thus :— Very well. I am convinced that there would be no objection as regards कर्म, i.e., [attending] sacrifices, but a contradiction will result in respect of *words* in the following way:—

The authoritativeness of the Veda is proved on the ground of an *eternal* connection between the Vedic words and their significations. Now, if this connection is to be eternal, the words themselves must also be eternal. But if the gods have corporeal bodies, i.e., if they have their beginnings, then they must have their ends also. In other words, the gods are mortal beings like us. If the gods are mortal the words denoting them, e.g., Vasu, Indra, &c., cannot be eternal. Hence, the Veda is *not* eternal.

Bádaráyana (Vyása) meets the above objection with the Sûtra "शब्द इति चेत्" &c. which may be translated thus :—

'If it be said that a contradiction will result in respect of *words*, we refute this objection on the ground that the world originates from *words*, as is shown by प्रत्यक्ष, i.e., Scripture, and अनुमान, i.e., Smriti.

The commentator S'a*m*kara supplies the arguments here as follows :—

A particular deity, e.g., Vasu, Indra, &c., may be mortal but the word which denotes not any praticular individual but the *species* (जाति) can yet be eternal. Thus, all cows are mortal, but their species is eternal. Similarly, the Veda (which is nothing but words) is eternal.

4. विरोध: स्यात्—[विरोध: = वेदस्य नित्यताया: विरोध:]।

5. शब्दादेव &c.—Because the world is produced from words ; i.e., the production of everything in this world is preceded by (Vedic) words occurring in the mind of the Creator.

6. प्रलयकालेऽपि &c.—In the time of प्रलय the Veda remained as a सूक्ष्म thing in the परमात्मा। That Veda now in the beginning of the present कल्प (कल्प = a day of ब्रह्मा = the duration of a world) appears unchanged in the mind of हिरण्यगर्भ, who is the first created form of परमात्मा The Veda acts like a light with the help of which Hiranyagarbha creates the world composed of gods, men and lower animals, &c.

7. कथमिदं &c.—How is it known ? Ans. From प्रत्यक्ष i.e., श्रुति, and अनुमान i.e., स्मृति (from which श्रुतिs are *inferred*).

8. प्रत्यक्षं &c.—श्रुति is meant by the word प्रत्यक्ष as its authority comes *direct* ; and स्मृति is meant by the word अनुमान as its authority comes not directly but through the Vedas, some Vedic texts being required to be *inferred* in support of the Smriti, in case no direct श्रुति is available.

9. एते इति ह &c.—Prajápati created the देवs by first uttering that these are *so* (एते) viz. देवs

He created the मनुष्यs by first uttering the word असृग्रम् [असृग् रुधिरं, तत्प्रधाने देहे रमते इति असृग्रम् मनुष्य:]।

He created the पितृs (who live in the इन्दुमण्डल) by uttering the word इन्दव.।

He created the ग्रहs (certain implements used in Vedic sacrifices to pour down the Soma-juice) by uttering तिर:पवित्रम्। [पवित्रं (सोमं) स्थस्य अन्त: तिरस्कारोति इति ।]

He created the स्तोत्रs by uttering the word आशव: [those which pervade the Riks—from the root अश 'to pervade'].

He created the शस्त्रs by uttering the word विश्वानि [स्तोत्रानन्तरं प्रयोगं विशन्ति इति विश्वानि]।

[A शस्त्र is a Rig-vedic prayer, as distinguished from a स्तोत्र which belongs to the Sáma-veda].

He created other issue by uttering the word अभिसौभग।
(सर्व सौभाग्ययुक्ता: अभिसौभगा: ।)

N. B. The above is a quotation from the Chhándogya Bráhmana, and is based on the following Rik :—

एते असृग्रमिन्दवस्तिर: पवित्रमाशव: ।
विश्वान्यभिसौभगा: ॥ Rig-veda. IX. 62. 1.

10 पृथक्संस्था: &c. – By पृथक्संस्था: are meant the conditions or ordinations relating to every-day life ; e.g , a potter should make pots, a weaver cloths, and so forth.

Notes.

वेदशब्देभ्य:—वेदा एव शब्दा:, वेदानां शब्दा:, तेभ्य: । वेदशब्देभ्य: = वेदशब्देभ्य: अवगम्य—Kull. 'अवगम्य' अपादाने पञ्चमी । इति उक्तक्रियाया: 'ध्रुवम् अपाये अपादानम्' । Here the अपाय (separation) is not physical, but mental (बुद्धिकृत) । Or, वेदशब्देभ्य:=वेदशब्दान् आश्रित्य or पर्यालोच्य—ल्यब्लोपे पञ्चमी ।

आदौ = सृष्ट्यादौ ; in the beginning of creation. It should be remembered that, strictly speaking, the creation has no beginning, its cycle being eternal. Here, however, the word आदि has been used in a narrower sense, viz., in relation to the particular Kalpa that may come under consideration.

संस्था:—सं—स्था + अङ्—भावे । संस्था: = संस्थानानि । Kull. takes it in the sense of 'ordinations' ; but some take it in the sense of 'forms' or 'shapes' ,

This word together with the words नामानि and कर्माणि are the objects of the verb निर्ममे ।

कर्मात्मनाञ्च देवानां सोऽसृजत् प्राणिनां प्रभुः ।
साध्यानाञ्च गणं सूक्ष्मं यज्ञञ्चैव सनातनम् ॥ २२ ॥

Prose.—स: प्रभु: कर्मात्मनां प्राणिनां च देवानां [गणं], साध्यानां च सूक्ष्मं गणं सनातनं यज्ञं च एव असृजत ।

Bengali.—সেই প্রভু ব্রহ্মা কর্ম্মাত্মক দেবগণ, প্রাণযুক্ত দেবগণ, সাধ্যদিগের সূক্ষ্ম গণ ও সনাতন যজ্ঞ সৃষ্টি করিলেন ॥ ২২ ॥

English.—And the Lord created the different groups of those deities who have breath and of those whose nature is action, and the subtle groups of the Sádhyas, and the eternal sacrifice. 22.

Kulluka.—कर्म्मात्मनाञ्च देवानामित्यादि । स ब्रह्मा देवानां गणमसृजत् (क) । प्राणिनाम् इन्द्रादीनां, कर्म्माणि 'आत्मा' स्वभावो येषां तेषाम् अप्राणिनाञ्च—ग्रावादीनां (ख) देवानाम्, साध्यानाञ्च देवविशेषाणां समूहं, यज्ञञ्च ज्योतिष्टोमादिकं "कल्पान्तरेष्वपि (ग) अनुमीयमानत्वात् (घ)" नित्यम् (1)। साध्यानाञ्च गणस्य पृथग्वचनं सूक्ष्मत्वात् (2) ॥ २२ ॥

Kulluka Explained.

1. कल्पान्तरेष्वपि &c.—The यज्ञs are called सनातन as their existence can be inferred in the previous Kalpas. [It should be remembered that the *cycle* of creation is eternal. The यज्ञs which we find in this Kalpa were certainly performed in the previous Kalpas also].

2. साध्यानां च &c.—The साध्यs [who are but a special class of gods and therefore included in the general name देवानाम्] are mentioned separately on account of their subtle (सूक्ष्म) nature. [See Notes.]

Notes.

प्राणिनां देवानां, कर्म्मात्मनां देवानाम्—The देवs are of two kinds :—
(i) प्राणिनः देवाः and (ii) कर्म्मात्मानः देवाः ।
(i) प्राणिनः देवाः are those that are endowed with lives.

(क) गणमसृजत्—Omitted in J, Bg and Bk. They read the word गणं before समूहम् below.

(ख) प्राणिनाञ्च ग्रावादीनाम—S. (ग) कल्पान्तरेऽपि—All except A.

(घ) अनुष्ठीयमानत्वात्—P

(ii) कर्मात्मान: (i.e. अप्राणिन:) देवा: are those that are not endowed with lives, but help a good deal in the performance (कर्म) of sacrifices ; these are ग्रावन्, &c. [ग्रावन् प्रथमैकवचने ग्रावा) = a piece of stone, e.g. for pressing the Soma plant.] N. B. Implements used in sacrifices are regarded to have some divine character.

N. B. Kull. takes कर्मात्मनाम् and प्राणिनाम् as adjectives qualifying देवानाम्, and सूक्ष्मं गणम् with साध्यानाम् only. Gangádhara takes प्राणिनाम् separately, and सूक्ष्मं गणम् with all the three words—देवानाम्, प्राणिनाम and साध्यानाम् ।

साध्यानाम्—The Sádhyas are a class of gods. They are the issue of धर्म and साध्या (a daughter of दक्ष), and are 12 in number. Here a question arises. The देवs have already been mentioned. The Sádhyas are but a class of the देवs. Then why are they specially mentioned ? Kull.'s answer, following Medh. and Gov., is that they are specially mentioned on account of their सूक्ष्मत्व । But what this सूक्ष्मत्व consisistin is not at all clear. Medh. assigns an alternative cause—मंत्रैन उपादानम् अ-हविर्भाक्त्वात तेषां, स्तुतिभाज: एव ते केवलम् ।

सनातनम्—सना + ट्युल् (तुट् च आगम:) । For why the यज्ञs are called सनातन see Kull. Expl. 1.—Sl. 21.

अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम् ।
दुदोह यज्ञसिद्ध्यर्थमृग्यजु:साम-लक्षणम् ॥ २३ ॥

Prose.—[स ब्रह्मा] यज्ञसिद्ध्यर्थम् ऋग्यजु:साम-लक्षणं सनातनं त्रयं ब्रह्म अग्निवायुरविभ्य: तु दुदोह ।

Bengali.—ব্রহ্মা যজ্ঞসিদ্ধির নিমিত্ত ঋক্ যজুঃ ও সাম সংজ্ঞক সনাতন বেদত্রয় অগ্নি, বায়ু এবং রবি হইতে দোহন করিয়াছিলেন । ২৩ ।

English.—For the performance of sacrifices he milked out the three eternal Vedas, viz. Rik, Yajuh and Sáma from Agni, Váyu and Ravi [respectively]. 23.

Kulluka.—अग्निवायुरविभ्यस्त्वित्यादि। ब्रह्मा (क) (1) ऋग्यजुःसामसंज्ञं वेदत्रयम् अग्निवायुरविभ्यः आकृष्टवान्, 'सनातनं' नित्यम्। वेदाऽपौरुषेयत्वपक्षः (2) एव मन्वाभिमतः—पूर्व्वकल्पे ये वेदाः ते एव परमात्ममूर्त्तेर्ब्रह्मणः सर्व्वज्ञस्य स्मृत्यारूढाः, तानेव कल्पादौ (3) अग्नि-वायु-रविभ्यः आचकर्ष। श्रौतश्चायमर्थो न आशङ्कनीयः (4) तथाच श्रुतिः—[शतपथ, १०।८।५।१] "अग्नेर्ऋग्वेदः, वायोर्यजुर्वेदः, आदित्यात् सामवेदः" इति। आकर्षणार्थत्वाद्दुहिधातोः नाग्निवायुरवीणाम् अकथितकर्म्मता, किन्तु अपादानत्वेव (5)। यज्ञसिद्ध्यर्थं—त्रयी-सम्पाद्यत्वात यज्ञानाम् (6)। आपीनस्थ-चीरवत् विद्यमानानामेव वेदानाम् अभिव्यक्तिप्रदर्शनार्थम् आकर्षण-वाचको गौणो दुहिः प्रयुक्तः (7) ॥ २३ ॥

Kulluka Explained.

1. ब्रह्मा—[This is the nom. supplied by the commentator.]

2. वेदाऽपौरुषेयत्वपक्षः—The doctrine that the Vedas are अपौरुषेय i.e. eternal.

3. कल्पादौ—At the beginning of the कल्प।

N. B. कल्प means a day (not night) of Brahmá which is the duration of a world = 432 million years of mortals. The present Kalpa is that of श्वेतवराह। Each Kalpa is divided into 14 parts, each of which being presided over by a Manu is called a मन्वन्तर [for which see I 80].

4. श्रौतः &c.—The truth of this statement which follows from the Vedas should not be questioned.

5. आकर्षणार्थत्वात् &c.—The words अग्नि, वायु and रवि are here used as clear अपादान s ; they could not be used as indirect objects (अकथित-कर्म्म) inasmuch as the root दुह here does not mean 'to milk' but 'to extract' simply.

6. त्रयी-सम्पाद्यत्वात् यज्ञानाम् = यज्ञानां वेद-सम्पाद्यत्वात्—As the Yajnas are to be performed with the help of the Vedas (त्रयी) ।

7. आपीनस्थ-चीरवत् &c.—The root दुह (lit. to 'milk') has been used here, although in the secondary sense of 'to extract', to show that the Vedas (which were produced by ब्रह्मा) had

(क) ब्रह्म—B, G, M, P, V.

been *already existing* just like milk (क्षीर) which already exists in the udder (आपीन) of the cow.

Notes.

त्रयम्—त्रि + अयच् । Three things taken collectively. With the affix तयप् the form would be त्रितयम् ।

ब्रह्म—वेदम्—ग्रा ; obj. of दुदोह ।

यज्ञसिद्ध्यर्थम—यज्ञसिद्धै इदम् इति नित्यसमास: । For the meaning, see Kull. expl. 6.

ऋग्यजु:साम-लक्षणम्—ऋक् च यजुश्च साम च ऋगयजु:सामानि, तानि लक्षणं (= संज्ञा) यस्य तत् । Adj. of ब्रह्म ।

N. B. To Pandit Umeshchandra Gupta Vidyáratna, the veteran Vedic scholar from the historian's standpoint and author of 'मानवेर आदि जन्मभूमि', &c., we owe the startling but quite rational theory that the names अग्नि, वायु and रवि, &c., are used in the Vedas as double characters. In some places they are proper names, and in some places they represent the respective forces of nature (viz., the fire, the air and the sun). The said scholar would interpret the present passage to mean that at the command of ब्रह्मा, the person Agni compiled the Rigveda, the person Váyu compiled the Yajurveda, and the person Ravi compiled the Sámaveda. The said Pandit also tells us that Agni was the guide in our migration from स्वर्लोक to मर्त्यलोक, and that he was the ruler of the first स्वर्ग or Tibet, Váyu was the son-in-law of त्वष्टृ, and he settled in भुवर्लोक which designates Persia, Turkey and Afghanistan. Ravi was a younger brother of सुरज्येष्ठ ब्रह्मा (धाता) and the father of सावर्णि Manu. He was an inhabitant of स्वर्लोक or Mongolia.

It should be noted, however, that in some Mantras the double functions are found to be intermixed, but the Pandit would attribute that intermixture of functions to the

confusion (!) of conceptions on the part of the Rishis by whom those Mantras were composed.

कालं कालविभक्तीश्च नक्षत्राणि ग्रहांस्तथा।
सरितः सागरान् शैलान् समानि विषमाणि च ॥ २४ ॥

Prose—[सः] इमाः प्रजाः सृष्टुम् इच्छन् कालं कालविभक्तीः च नक्षत्राणि तथा ग्रहान् सरितः सागरान् शैलान्, समानि विषमाणि च [ससर्ज]।

Bengali.—[ব্রহ্মা] কাল, কালবিভাগ, নক্ষত্র, গ্রহ, সরিৎ, সাগর, শৈল, সমভূমি এবং বিষমভূমি [সৃষ্টি করিয়াছিলেন] ॥ ২৪ ॥

English.—[He created] time and the divisions of time, the stars and the planets, the rivers and the oceans, the hills, plains and uneven ground. 24.

Kulluka.—कालं कालविभक्तीश्चेत्यादि। अत्र, 'ससर्ज' इत्युत्तरश्लोकवर्त्तिना (1) क्रिया सम्बध्यते। आदित्यादिक्रियाप्रचयरूपं 'कालं' (2), 'कालविभक्तीः' मासर्त्वयनाद्याः (3), 'नक्षत्राणि' कृत्तिकादीनि (4), 'ग्रहान्' सूर्य्यादीन्, 'सरितः' नदीः, 'सागरान्' समुद्रान्, 'शैलान्' पर्व्वतान्, 'समानि' समस्थानानि (5), विषमाणि उच्चनीचस्थानानि (6) ॥ २४ ॥

Kulluka Explained.

1. उत्तरश्लोकवर्त्तिना—Occurring in the next Sloka.
2. आदित्यादि &c.—काल means the sum-total (प्रचय) of the activities (i e. motion) of the sun, &c.
3. कालविभक्तीः &c.—The divisions of time, viz., मास, ऋतु, अयन (i.e. half-year), &c.
4. नक्षत्राणि &c.—The नक्षत्रs are कृत्तिका, &c., which are 27 in number.
5. समानि &c.—समानि means 'even lands'.
6. विषमाणि &c.—विषमाणि means 'uneven lands'.

Notes.

ग्रहान्—गृह्णाति इति ग्रहः ; ग्रह+अच्—कर्त्तरि। In the sense of a particular जलचर animal the form is ग्राह with the affix ण।

सरितः—सृ + इति (औणादिकः) = सरित्, २या बहुवचने।

All the principal words in this Sloka are in २या विभक्ति। They are objectives of the verb ससर्ज which occurs in the next Sloka.

तपो वाचं रतिञ्चैव कामञ्च क्रोधमेव च।
सृष्टिं ससर्ज चैवेमां स्रष्टुमिच्छन्निमाः प्रजाः ॥ २५ ॥

Prose.—[सः] इमाः प्रजाः स्रष्टुम् इच्छन् तपः वाचं रतिं चैव कामं च क्रोधम् एव च—इमां सृष्टिं चैव ससर्ज।

Bengali.—[ব্রহ্মা] [বক্ষ্যমাণ] প্রজাসৃষ্টি করিতে ইচ্ছুক হইয়া তপস্যা, বাক্য, সন্তোষ, কাম, ক্রোধ ইত্যাদি বর্তমানশ্লোকোক্ত ও পূর্বশ্লোকোক্ত বস্তুসমূহ সৃষ্টি করিয়াছিলেন ॥ ২৫ ॥

English.—Desirous of creating (all these) he created austerity, speech, pleasure, desire and anger [as well as those mentioned in the foregoing Sloka]. 25.

Kulluka.—तपो वाचमित्यादि। 'तपः' प्राजापत्यादि (1), 'वाचं' वाणीं, 'रतिं' चेतःपरितोषं, 'कामम्' इच्छां, 'क्रोधं' चेतोविकारम्, 'इमां' एतच्छ्लोकोक्तां पूर्वश्लोकोक्तांश्च सृष्टिं चकार। सृज्यते इति सृष्टिः—कर्मणि क्तिन्। 'इमाः प्रजाः' वक्ष्यमाणाः देवादिकाः कर्तुमिच्छन् ॥ २५ ॥

Kulluka Explained.

1. तपः &c.—तपः, e.g., प्राजापत्य, &c. [The other well known penances are चान्द्रायण, पराक, सान्तपन, &c —the last two will be found to have been referred to in Uttara-Rámacharita, Act IV.].

Notes.

सृष्टिं ससर्ज—सृज्यते इति सृष्टिः—सृज + क्तिन्—कर्मणि ; things created. तां ससर्ज—Kull.

Medh. proposes an alternative exp'anation :—Each root conveys an idea of a particular sense of the root कृ। Thus,

पचति = पाकं करोति, यजति = यागं करोति, and so on. So, when that particular sense is conveyed by a कृदन्त word (e. g. the word सृष्टि in the present case), the root of the verb should only convey the sense of कृ in general. We quote from Medh. below :—

अथ कीदृशं वाचोयुक्तिः 'सृष्टिं ससर्ज्ज' इति ? य एवार्थः 'सृष्टिं कृतवान्' इति। सर्व्वे धातवः करोत्यर्थस्य विशेषावच्छिन्ने वर्त्तन्ते। पचति—पाकं करोति, यजति—यागं करोति। तत्र कृदन्तात् विशेषे अवगते आख्यातगतो धातुः करोत्यर्थमात्र-प्रतिपादनपरो भवति। तस्मिन्नपि कुतश्चित् प्रतिपन्ने पुनः प्रतिपादने अनुवाददोषो मा भूत् इति कारकादिषु तात्पर्य्यम्।

N. B. Such objectives in English are called 'Cognate Accusatives'.

कर्म्मणाञ्च विवेकाय (क) धर्म्माधर्म्मौ व्यवेचयत्।
द्वन्द्वैरयोजयच्चेमाः सुखदुःखादिभिः प्रजाः॥ २६॥

Prose.—[सः] कर्म्मणां च विवेकाय धर्माधर्मौ व्यवेचयत्। इमाः प्रजाः सुखदुःखादिभिः द्वन्द्वैः अयोजयत च।

Bengali.—কর্ম্মের বিভাগের নিমিত্ত তিনি ধর্ম্ম এবং অধর্ম্ম পৃথক্‌রূপে নির্ণয় করিয়াছেন, এবং (ধর্ম্মাধর্ম্মের ফলস্বরূপ) সুখদুঃখাদি দ্বন্দ্বের সহিত এই প্রজাবর্গকে যোজিত করিয়াছেন ॥ ২৬ ॥

English.—In order to distinguish actions he differentiated धर्म्म from अधर्म्म, and he joined these creatures with the pairs [of opposites]—pleasure and pain, and the like. 26.

Kulluka.—कर्म्मणाञ्चेति। धर्म्मः यज्ञादिः—स कर्त्तव्यः, 'अधर्म्मः' ब्रह्मवधादिः—स न कर्त्तव्यः, इति कर्म्मणां विभागाय (I) धर्म्माधर्म्मौ 'व्यवेचयत्'

(क) विवेकार्थम्—All except A. विवेकाय is undoubtedly the reading of Medh. and विभागाय also occurring in Kull. seems to support the same reading.

पृथक्त्वेन अभ्यधात् (2),—धर्म्मस्य फलं सुखम्, अधर्म्मस्य फलं दुःखम्। धर्म्माधर्म्म-फलभूतैर्द्वन्द्वैः परस्परविरुद्धैः (3) सुखदुःखादिभिरिमाः प्रजाः योजितवान्। आदिग्रहणात्—कामक्रोध-रागद्वेष-क्षुत्सौहित्यादिभिः (क) (4) ॥ २६ ॥

Kulluka Explained.

1. धर्म्मः कर्त्तव्यः, अधर्म्मो न कर्त्तव्यः इति कर्म्मणां विभागाय—N. B. Distinguishing between कर्म्मs consists in saying that धर्म्म such as यज्ञ, &c., should be done, and that अधर्म्म, e.g., ब्रह्मवध, &c. should not be done.

2. अभ्यधात् = उक्तवान्। [Cf. the meaning of the word अभिधान]।

3. धर्म्माधर्म्म &c.—The couples (e.g., सुखदुःख, &c.) which are composed of incompatible conditions due to धर्म्म and अधर्म्म। [सुख is due to धर्म्म, and दुःख to अधर्म्म, and so on.]

4. आदिग्रहणात् &c.—The word आदि in the compound सुखदुःखादि seeks to include other couples, e. g., कामक्रोध, रागद्वेष, क्षुत्सौहित्य, &c. [सौहित्य means satiety].

Notes.

विवेकाय—वि—विच + घञ्; ४र्थी, एकवचनं।
द्वन्द्वैः—द्वे च द्वे च इति द्वन्द्वम्, निपातनात्। सहार्थे तृतीया।
प्रजाः—प्र—जन + ड—१मा बहुवचने। Issue.

अण्व्यो मात्रा विनाशिन्यो दशार्द्धानान्तु याः स्मृताः।
ताभिः सार्द्धमिदं सर्व्वं सम्भवत्यनुपूर्व्वशः ॥ २७ ॥

Prose.—दशार्द्धानां(=पञ्चानां) तु याः विनाशिन्यः अण्व्यः मात्राः स्मृताः ताभिः सार्द्धम् इदं सर्व्वं अनुपूर्व्वशः सम्भवति।

(क) क्षुत्पिपासा-शोकमोहादिभिः for क्षुत्सौहित्यादिभिः—All except P. But the mention of क्षुत्पिपासा in the above list is certainly out of place; for, क्षुत् and पिपासा are not परस्परविरुद्ध which Kull. wants to illustrate. Indeed Medh. and Gov. from both of whom Kull. often copies, mention क्षुत्सौहित्य and not क्षुत्पिपासा।

Bengali.—[পঞ্চমহাভূতরূপে] বিপরিণামী [পঞ্চতন্মাত্ররূপ] যে পঞ্চ সূক্ষ্মমাত্রা কথিত হইয়াছে, সেই পঞ্চতন্মাত্রের সহিত এই সমস্ত (অর্থাৎ জগৎ) সূক্ষ্ম হইতে স্থূল, স্থূল হইতে স্থূলতর—এই ক্রম অনুসারে সম্ভূত হইয়াছে ॥ ২৭ ॥

English.—This whole (world) arises in due order together with those five subtle and minute forms which are susceptible to change or evolution (viz. in the form of the five Mahá-Bhûtas). 27.

Kulluka.—अण्व्यो मात्रा इति। 'दशार्द्धानां' पञ्चानां महाभूतानां याः सूक्ष्माः मात्राः (क) पञ्चतन्मात्ररूपाः, 'विनाशिन्यः' पञ्चमहाभूतरूपतया विपरिणामिन्यः (1) ताभिः सह, उक्तं वक्ष्यमाणञ्च 'इदं' (2) सर्वम् उत्पद्यते 'अनुपूर्व्वशः' क्रमेण—सूक्ष्मात् स्थूलं स्थूलात् स्थूलतरमित्यनेन। सर्व्वशक्तेर्ब्रह्मणो मानससृष्टिः कदाचित्तत्त्वानपेक्षा (3) स्यात् इति इमां शङ्कामपनिनीषन् (4) तद्द्वारिकैवेयं सृष्टिरिति मध्ये पुनः पूर्वोक्तं स्मारितवान् (5) ॥ २७ ॥

Kulluka Explained.

1. विनाशिन्यः &c.—विनाशिन्यः means those which admit of transformations (परिणाम), viz., (in the form of) the five Mahá-Bhûtas. [N. B. The transformation of a thing implies the *destruction* of its former self. Hence, विनाशिन्यः means विपरिणामिन्यः।]

2. उक्तं &c.—इदं in the text means उक्तं already spoken of, and वक्ष्यमाणम् (to be spoken of later on).

3. तत्त्वनिरपेक्षा—Independently of the तत्त्वs.

4. इमां शङ्काम् अपनिनीषन्—To remove this doubt. (अपनिनीषन् = अप—नी + सन् + शतृ—१मा, एकवचनम्।)

5. सर्व्वशक्तेः....स्मारितवान् = Lest it might ever be supposed that the Omnipotent Brahman *mentally* created all these things *independently* of the तत्त्वs (viz., महत्, अहङ्कार, पञ्चतन्मात्र, &c.) the author reminds us here, by the way, that He created these things with the help of those तत्त्वs as instruments or materials.

(क) मात्राः—Found only in A.

Notes.

अण्व्यः—अणु+ङीष् (अण्वी १मा, बहु। ङीष् is optional here by the rule 'वोतो गुणवचनात्'। So, अणवः is also admissible in feminine plural.

अनुपूर्वशः—अनुपूर्व+शस्। An indeclinable (अव्ययम्)।

यन्तु कर्म्मणि यस्मिन् स न्ययुङ्क्त प्रथमं प्रभुः।
स तदेव स्वयं भेजे सृज्यमानः पुनः पुनः॥ २८॥

Prose.—सः प्रभुः यं तु यस्मिन् कर्म्मणि प्रथमं न्ययुङ्क्त सः पुनः पुनः सृज्यमानः तद् एव स्वयम् भेजे।

Bengali.—সর্ব্বশক্তিশালী প্রজাপতি সৃষ্টির প্রারম্ভে যাহাকে যে কর্ম্মে নিযুক্ত করিয়াছিলেন সে পুনঃ পুনঃ সৃষ্ট হইয়া সেই কর্ম্মই স্বয়ং আশ্রয় করিয়া থাকে॥২৮॥

English.—In whatever action the Lord first employed a creature, it spontaneously followed the same action in each succeeding creation. 28.

Kulluka.—यन्तु कर्म्मणीति। स प्रजापतिः यं जातिविशेषं व्याघ्रादिकं यस्यां क्रियायां—हरिणमारणादिकायां, सृष्ट्यादौ नियुक्तवान् (1), स जातिविशेषः पुनः पुनरपि सृज्यमानः स्वकर्म्मवशेन (2) तदेवाचरितवान्। एतेन प्राणिकर्म्मसापेक्षं प्रजापतेरुत्तमाधमजातिनिर्म्माणं, न रागद्वेषाधीनमिति दर्शितम् (3)। अतएव वक्ष्यति [मनु—१।४१]—'यथाकर्म्म तपोयोगात् सृष्टं स्थावरजङ्गमम्' इति (4)॥ २८॥

Kulluka Explained.

1. नियुक्तवान्—N. B. It should be remembered that here also the previous acts of the species are the determining factors.

2. स्वकर्म्मवशेन—N. B. It could be better taken as the हेतु of सृज्यमानः rather than as the synonym of स्वयम् of the text.

3. एतेन &c.—By this it is shown that the creation of the superior and the inferior species is due to their own actions, and not to any like (राग) or dislike (द्वेष) on the part of the Creator (प्रजापति)।

4. वक्ष्यति &c.—[The author] will say 'यथाकर्म्म &c'. (Sl. 41).

Notes.

न्ययुङ्क्त—नि—युज+लङ्—त। The root in used in आत्मनेपद by the Várttika 'स्वराद्यन्तोपसर्गात्'—The root युज is used in आत्मनेपद in connection with an उपसर्ग which begins with a vowel (स्वरादि) or ends in a vowel.

प्रथमम्—See Notes on आदौ in Sl. 21.

भेजे—भज+लिट्—ए। Here the force is of लट्; भेजे=भजते।

हिंस्राहिंस्रे मृदुक्रूरे धर्म्माधर्म्मावृतानृते।
यद् यस्य सोऽदधात् सर्गे तत्तत् स (क) स्वयमाविशत् ॥२९॥

Prose.—हिंस्राहिंस्रे मृदुक्रूरे धर्म्माधर्म्मौ ऋतानृते—[एषां मध्ये] सः सर्गे (=सर्गारम्भे) यत् (कर्म्म) यस्य अदधात् सः (प्राणी) तत् तत् (कर्म्म) स्वयम् आविशत्।

Bengali.—প্রজাপতি সৃষ্টির প্রারম্ভে হিংস্র ও অহিংস্র, মৃদু ও ক্রূর, ধর্ম্ম ও অধর্ম্ম, সত্য ও মিথ্যা—যাহার সম্বন্ধে যে কর্ম্মের ব্যবস্থা করিয়াছিলেন, সেই প্রাণী সেই কর্ম্ম [তাহার পরিবর্ত্তী জন্মসমূহেও স্বীয় অদৃষ্টবশতঃ] স্বয়ং প্রাপ্ত হইয়া থাকে ॥ ২৯ ॥

English.—Whatever quality—ferocious or innocent, gentle or violent, right or wrong, true or false, the Lord assigned to any being in the [beginning of] creation, that quality he gets spontaneously [in his later births]. 29.

Kulluka.—एतदेव प्रपञ्चयति—हिंस्राहिंस्रे इत्यादि (1)। हिंस्रं कर्म्म सिंहादेः—करिमारणादिकम्, अहिंस्रं रुर्वादेः, 'मृदु' दयाप्रधानं विप्रादेः, क्रूरं क्षत्रियादेः, धर्म्मो यथा—ब्रह्मचार्य्यादेः गुरुशुश्रूषादिः, अधर्म्मो यथा तस्यैव—मांसमैथुनसेवादिः, 'ऋतं' सत्यं—तच्च प्रायेण देवानाम्, 'अनृतम्' असत्यं—तदपि प्रायेण मनुष्याणाम्। तथा च श्रुतिः—"सत्यवाचो देवाः, अनृतवाचो मनुष्याः" (2) इति। एषां (ख) मध्ये यत् कर्म्म सः प्रजापतिः सर्गादौ (3) यस्य अधारयत् "सृष्ट्यन्तरकालमपि" (4) स तदेव कर्म्म "प्राक्तनादृष्टवशात्" (5) स्वयमेव भेजे ॥ २९ ॥

(क) तत्तस्य for तत्तत् सः—All except A. The language of almost all the commentators including Kull. supports the reading adopted in the text.

(ख) तेषाम्—All except A.

Kulluka Explained.

1. एतदेव &c.—By this Sloka [the author] expands (प्रपञ्चयति) the idea contained in the last Sloka.

2. सत्यवाच: &c.—[Generally speaking] the Devas speak truth and men speak untruth. [Gov. reads अनृतम् for अनृतवाच:। The ऐतरेयब्राह्मण १।६ reads 'सत्यसंहिता वै देवाः, अनृतसंहिता मनुष्या इति']।

3. सर्गादौ—At the *beginning* of creation. [See Notes on आदौ in Sl. 21.]

4. सृष्ट्युत्तरकालमपि—Even after the creation was begun; i. e., in succeeding creations.

प्राक्तन &c.—Owing to the merits [of actions] done in previous births.

Notes.

हिंस्रम्—हिंस+र—कर्त्तरि।

क्रूरम्—कृत (छेदने)+रक् (औणादिक:), 'कृत' इत्येतस्य 'क्रू' इत्यादेश:।

यत्—तत् तत्—For the use of two तत्s with one यत् cf. 'यं कामये तं तमुग्रं कृणोमि'।—देवीसूक्तम्।

आविशत्—लङ्। Here also as in भेजे in the previous Sloka the force is of लट्।

यथर्त्तुलिङ्गान्यृतव: स्वयमेवर्त्तुपर्य्यये।
स्वानि स्वान्यभिपद्यन्ते तथा कर्म्माणि देहिन:॥ ३०॥

Prose.—यथा ऋतुपर्य्यये ऋतव: स्वानि स्वानि ऋतुलिङ्गानि स्वयम् एव अभिपद्यन्ते तथा देहिन: [स्वानि स्वानि] कर्म्माणि [स्वयम् एव अभिपद्यन्ते]।

Substance.—यथा वसन्तादय: ऋतव: यथोचितकालेषु कुसुमादिरूपाणि ऋतुचिह्नानि स्वयमेव प्राप्नुवन्ति, तथा देहिनोऽपि स्वोपयुक्तानि कर्म्माणि स्वयमेव भजन्ते। व्याघ्रादय: जन्मत: एव हिंस्रकर्म्माणि कुर्वन्ति, हरिणादयश्च मृदुकर्म्माणि, इत्येवम्।

Bengali.—ঋতু সকল যেরূপ যথোচিতকালে স্ব স্ব [কুসুমাদি] চিহ্ন ধারণ করে, দেহিগণও সেইরূপ [জন্মমাত্র] স্ব স্ব কর্ম্ম প্রাপ্ত হয়॥৩০॥

English.—As the seasons in their proper turns bear their characteristic signs, so corpereal beings spontaneously resume [intheir births] their own characteristic acts. 30.

Kulluka. अत्र दृष्टान्तमाह—यथर्त्त्विति (1)। यथा वसन्तादिऋतवः (2) ऋतुचिह्नानि—चूतमञ्जर्य्यादीनि 'ऋतुपर्य्यये' स्वकार्य्यावसरे (3) स्वयमेव आप्नुवन्ति, तथा देहिनोऽपि हिंस्रादीनि कर्म्माणि ॥ ३० ॥

Kulluka Explained.

1. अत्र दृष्टान्तम् आह—The present Sloka furnishes an illustration of what has been said in the previous Sloka.

2. वसन्तादिऋतवः—N. B. वसन्तादिऋतवः and वसन्ताद्यृतवः are optional forms by the rule 'ऋत्यकः'।

3. स्वकार्य्यावसरे—In their proper turns.

Notes.

यथर्त्तुलिङ्गान्यृतवः=यथा+ऋतुलिङ्गानि+ऋतवः।

स्वयमेवर्त्तुपर्य्यये=स्वयमेव+ऋतुपर्य्यये।

पर्य्ययः—परि-इण्+अच्। Kull. and Medh. paraphrase the word पर्य्यय by the word स्वकार्य्यावसर i.e. turns.

लोकानान्तु विवृद्धयर्थं मुखबाहूरुपादतः।
ब्राह्मणं क्षत्रियं वैश्यं शूद्रञ्च निरवर्त्तयत् ॥ ३१ ॥

Prose.—[ब्रह्मा] लोकानां तु विवृद्ध्यर्थं मुखबाहूरुपादतः ब्राह्मणं क्षत्रियं वैश्यं शूद्रं च निरवर्त्तयत्।

Bengali.—[ব্রহ্মা] লোকবৃদ্ধির নিমিত্ত মুখ, বাহু, ঊরু, এবং চরণ হইতে যথাক্রমে ব্রাহ্মণ, ক্ষত্রিয়, বৈশ্য ও শূদ্র এই চারি বর্ণের সৃষ্টি করিয়াছিলেন ॥ ৩১ ॥

English.—For the prosperity of the worlds, [Brahmá] created the Bráhmana, Kshattriya, Vais'ya and S'udra, from his mouth, arms, thighs and feet [respectively]. 31.

Kulluka.—लोकानान्त्विति। भूर्लोकादीनां (क) वाऽऽद्ध्यर्थं (1) मुखबाहूरुपादेभ्यो ब्राह्मण-क्षत्रिय-वैश्य-शूद्रान् यथाक्रमं (2) निर्म्मितवान्। ब्राह्मणादिभिः

(क) भूर्लोकानाम्—A ; भूलोकानाम्—M. But these will involve some difficulty about the plural number used. Besides, this आदि can be traced in Medh. and Gov. भूरादीनाम्—V.

सायं प्रातरग्नौ आहुतिः प्रक्षिप्ता सूर्य्यमुपतिष्ठते, सूर्य्याद्वृष्टिः, वृष्टेरन्नम्, अन्नात् प्रजा-बाहुल्यम् (3)। वक्ष्यति च [मनु ३।७६]—"अग्नौ प्रास्ताहुतिः सम्यगादित्यम्" इत्यादि (4)। दैव्या च शक्त्या मुखादिभ्यो ब्राह्मणादिनिर्म्माणं ब्रह्मणो न विशङ्कनीयं, श्रुतिसिद्धत्वात् (5)। तथाच श्रुतिः [ऋग्वेद १०।९०।१२]—'ब्राह्मणोऽस्य मुखमासीद्' इत्यादि ॥ ३१ ॥

Kulluka Explained.

1. भूर्लोकादीनां बाहुल्यार्थम्—For the prosperity of the भूर्लोक &c. [The लोकs are भूर्लोक, भुवर्लोक, स्वर्लोक, &c.]

2. यथाक्रमम्—Respectively; i.e., the Bráhmans were produced from the mouth, the Kshatriyas from the arms, the Vais'yas from the thighs and the Sudras from the feet.

3. ब्राह्मणादिभिः &c.—The oblations poured on fire by Brahmins, &c., in morning and evening reach the sun, from the sun comes rain, from rain comes food, and by food people multiply.

4. अग्नौ &c.—The complete verse runs thus :—

अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते ।
आदित्याज्जायते वृष्टिर्वृष्टेरन्नं ततः प्रजाः ॥ Manu. III, 76.

5. दैव्या च &c.—The creation of the Brahmins, &c., from the mouth, &c., by Brahmá through his divine power should not be doubted, as it is established by S'ruti.

6. ब्राह्मणोऽस्य &c.—This is a quotation from the famous Purusha-Súkta of the Rigveda. The complete Rik runs thus :—

ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः ।
ऊरू तदस्य यद् वैश्यः पद्भ्यां शूद्रोऽजायत ॥ Rigveda, X. 90. 12.

Notes.

लोकानां तु विवृद्ध्यर्थम—'लोकस्तु भुवने जने' इत्यमरः। The word लोक means (i) the people, as well as, (ii) their regions. Here both the meanings are intended. The विवृद्धि of the लोकs is to be explained as follows :—

The Brahmins, &c., offer oblations to the gods. This serves a double purpose. Firstly, the gods, and therefore their regions, flourish by those libations. [Cf. Medhátithi—चतुर्षु वर्णेषु सत्सु त्रयाणां लोकानां वृद्धिः। इतः प्रदानं देवाः उपजीवन्ति]; and secondly, the gods make the Brahmins, &c., as well as their region, flourish on account of their offering to them those libations. The second part, viz., the progress of the people of this earth, has been shown step by step by Kull. by the quotation of a Smriti [which see].

Nandana, however, explains लोकानां as जनानां and avoids all difficulties.

मुखबाहूरुपादतः—मुखं च बाहू च ऊरू च पादौ च इति मुखबाहूरुपादम्—प्राण्यङ्गत्वात् समाहारद्वन्द्वः। ततः पञ्चम्याः तस् प्रत्ययः।

निरवर्त्तयत्—निर्-वृत+णिच्+लङ्—द।

द्विधा कृत्वात्मनो देहमर्द्धेन पुरुषोऽभवत्।
अर्द्धेन नारी तस्यां स विराजमसृजत् प्रभुः॥ ३२॥

Prose.—सः प्रभुः आत्मनः देहं द्विधा कृत्वा अर्द्धेन पुरुषः अभवत्, अर्द्धेन नारी [अभवत्]; तस्यां विराजम् असृजत् [च]।

Bengali.—সর্ব্বশক্তিমান্ ব্রহ্মা স্বীয় দেহ দুইভাগে বিভক্ত করিয়া একার্দ্ধ দ্বারা পুরুষ ও অপরার্দ্ধ দ্বারা নারী হইয়াছিলেন, এবং সেই নারীতে বিরাট্ পুরুষকে সৃষ্টি করিয়াছিলেন॥ ৩২॥

English.—Having divided his own body into twain the Lord became a male by one half and a female by the other half, and on her he bogot Viráj. 32.

Kulluka.—द्विधा कृत्वेति। स ब्रह्मा निजदेहं द्विखण्डं कृत्वा अर्द्धेन पुरुषो जातः, अर्द्धेन स्त्री, तस्यां मैथुनधर्म्मेण (1) विराटसंज्ञं पुरुषं निर्म्मितवान्। श्रुतिश्च [ऋग्वेद १०.९०.५]—'ततो विराडजायत' इति॥ ३२॥

Kulluka Explained.

1. मैथुनधर्म्मेण—By the method of sexual intercourse. [मिथुन means 'couple'.]

[N. B. The creation so long narrated was done *mentally*, but here a different method is employed. Kull. means to invite the reader's attention to this fact].

Notes.

तप्त्वा—करणे तृतीया।

विराजम्—वि-राज+क्विप्—कर्त्तरि=विराट; the base is विराज्, ततः द्वितीयाया एकवचने विराजम् इति।

तपस्तप्त्वासृजद्यं तु स स्वयं पुरुषो विराट्।
तं मां वित्तास्य सर्वस्य स्रष्टारं द्विजसत्तमाः ॥ ३३ ॥

Prose.—[हे] द्विजसत्तमाः, सः विराट् पुरुषः स्वयं तपः तप्त्वा यम् असृजत् अस्य सर्वस्य (=जगतः) स्रष्टारं मां (=मनुम्) तं वित्त (=जानीत)।

Bengali.—হে শ্রেষ্ঠ দ্বিজগণ, সেই বিরাট্ পুরুষ তপস্যা করিয়া যাঁহাকে সৃষ্টি করিয়াছিলেন, সমস্ত জগতের স্রষ্টা আমিই তিনি জানিবেন ॥ ৩৩ ॥

English.—O, ye, the best of the twice-born, know me, the creator of all this world to be him whom that Viráj himself produced, having performed austerity. 33.

Kulluka.—तपस्तप्त्वेति। स विराट् तपो विधाय यं निर्म्मितवान् तं 'मां' मनुं जानीत, अस्य सर्व्वस्य जगतः स्रष्टारं, भो द्विजसत्तमाः। एतेन स्वजन्मातिशयं सामर्थ्यातिशयौ अभिहितवान् (1), लोकानां प्रत्ययितप्रत्ययार्थम् (2) ॥ ३३ ॥

Kulluka Explained.

1. एतेन &c.—By this Manu speaks of the excellence of his capacity (सामर्थ्य) and origin (जन्म) [so that he may be regarded as *reliable*].

2. लोकानां प्रत्ययितप्रत्ययार्थम्—N. B. The word प्रत्ययित has got two meanings—(i) reliable and (ii) known. So, the present sentence may be explained in two ways :—(i) as men rely on those who are reliable (प्रत्ययित); and (ii) to

make the people believe more firmly what is already known (प्रत्ययित) to them.

N. B. Medh. has spent some big lines to assign a *two-fold* cause to Manu's reference here to his own origin and capacity, and it is a curious fact to note that Kull. has cleverly put in here a small sentence to convey both the explanations of his revered predecessor. We quote from Medhátithi below :—

'मध्ये शक्तिम् आत्मनः आचष्टे। अस्य सर्वस्य स्रष्टारम्—अनेन सर्व्वशक्तिम् आह। जन्मकर्मातिशयवन्तं मां प्रत्ययित स्थिरीकरिष्यन्ति इत्यभिप्रायः, निश्चयोत्पत्त्यर्थं च, अन्यतः अवगतेऽपि मनुजन्मनि स्वयमभिधानात्। यथा, अन्यतः श्रुतोऽपि कश्चित् पृच्छति—देवदत्तस्य त्वं पुत्रः ? इति। वाढमिति तेनोक्ते निश्चय उपजायते।'

Notes.

पुरुषः—पुरुषशब्देन श्रुतौ प्रसिद्धः—Náráyana. In the Vedas the Virát is called 'पुरुष'। So, the translation of पुरुषो विराट्' as 'the male Viráj', as done by some, seems to be absurd.

वित्त—विद (अदादि, परस्मैपदी)+लोट्—त, second person, plural.

द्विजसत्तमाः—Case of address. अतिशयेन सन्तः इति सत्तमाः—सत+तमप्। द्विजेषु सत्तमाः—७मीतत्पुरुषः।

अहं प्रजाः सिसृक्षुस्तु तपस्तप्त्वा सुदुश्चरम्।
पतीन् प्रजानामसृजं महर्षीनादितो दश ॥ ३४ ॥

Prose.—अहं तु प्रजाः सिसृक्षुः सुदुश्चरं तपः तप्त्वा आदितः (=आदौ) प्रजानां पतीन् दश महर्षीन् असृजम्।

Bengali.—আমি প্রজাসৃষ্টি করিতে ইচ্ছুক হইয়া কঠোর তপশ্চরণপূর্ব্বক প্রথমে দশজন মহর্ষি সৃষ্টি করিয়াছিলাম। তাঁহারা সকলেই প্রজাপতি ॥ ৩৪ ॥

English.—Desirous of producing issue, I, having performed very severe austerity, first created ten great sages, who were lords (i.e. creators) of beings (प्रजापति). 34.

Kulluka.—अहमिति। अहं प्रजाः स्रष्टुमिच्छन् दुष्करं तपः कृत्वा (क) दश प्रजापतीन् प्रथमं सृष्टवान्, तैरपि प्रजानां सृज्यमानत्वात् (1) ॥ ३४ ॥

Kulluka Explained.

1. तैरपि प्रजानां सृज्यमानत्वात्—[The प्रजापतिs are so called] because many objects are created by them also. [Kull.'s sentence is elliptical—'ते प्रजापतयः उच्यन्ते' is to be understood after सृज्यमानत्वात्] ।

Notes.

सिसृक्षुः—सृज+सन्+उ, by the rule 'सनाशंसभिक्ष उः' ।
सुदुश्चरम्—सु-दुस-चर+खल्—कर्मणि ।
पतीन् प्रजानाम्=प्रजापतीन्—The lords of creation.
आदितः=आदौ, आदि+तस्—सप्तम्याम्। 'आद्यादिभ्यः उपसंख्यानम्' ।

मरीचिमत्र्यङ्गिरसौ पुलस्त्यं पुलहं क्रतुम् ।
प्रचेतसं वसिष्ठञ्च भृगुं नारदमेव च ॥ ३५ ॥

Prose. As it is—with 'अहम् असृजम्' from the preceding Sloka.

Bengali.—মরীচি, অত্রি, অঙ্গিরাঃ, পুলস্ত্য, পুলহ, ক্রতু, প্রচেতাঃ, বসিষ্ঠ, ভৃগু এবং নারদ [এই দশজন প্রজাপতিকে আমি প্রথমে সৃষ্টি করিয়াছিলাম] ॥ ৩৫ ॥

English.—[I created] Maríchi, Atri, Angiras, Pulastya, Pulaha, Kratu, Prachetas, Vasishtha, Bhrigu and Nárada. 35.

Kulluka—मरीचिमित्यादि। ते एते दश प्रजापतयो नामतो निर्दिष्टाः ॥ ३५ ॥

Notes.

अत्र्यङ्गिरसौ—अत्रिश्च अङ्गिराश्च तौ अत्र्यङ्गिरसौ—२या, द्विवचने।

N. B. The प्रजापतिs are the मानसपुत्रs of Manu. Of these मरीचि, अत्रि, अङ्गिरस्, पुलस्त्य, पुलह, क्रतु and वसिष्ठ make up the

(क) सुदुश्चरं तपस्तप्त्वा—All except A.

well-known group of the सप्तर्षि (Ursa Major or the Great Bear).

वसिष्ठ:—वसुमत् + इष्ठ, the मतुप् being elided by the rule 'विन्मतोर्लुक्'। The word is also spelt as वशिष्ठ:—वशवत् + इष्ठ।

एते मनूंस्तु सप्तान्यानसृजन् भूरितेजसः ।
देवान् देवनिकायांश्च महर्षींश्चामितौजसः ॥ ३६ ॥

Prose.—भूरितेजसः एते (= दश प्रजापतयः) अमितौजसः अन्यान् सप्त मनून् देवान् देवनिकायान् च महर्षीन् च असृजन् ।

Bengali.—মহাতেজস্ক এই দশজন প্রজাপতি অমিততেজস্ক অন্য সাতজন মনু, দেবগণ ও দেবগণের নিবাসস্থান এবং মহর্ষিদিগকে সৃষ্টি করিয়াছিলেন ॥ ৩৬॥

English.—They of great power, created seven other Manus of unbounded ability, together with gods and the abodes of gods, and sages of measureless power. 36.

Kulluka.—एते मनूंस्त्विति। एते मरीच्यादयो दश भूरितेजसो बहु तेजस्का: अन्यान् सप्त अपरिमिततेजस्कान् मनून्, देवान्—ब्रह्मणा असृष्टान् (1), देवनिवासस्थानानि (2)—स्वर्गादीनि, महर्षींश्च सृष्टवन्त:। मनुशब्दोऽयमधिकार-वाची (क)। चतुर्दशसु मन्वन्तरेषु यस्य यत्र सर्गाद्यधिकार:, स एव तस्मिन् मन्वन्तरे स्वारोचिष-स्वारोचिषादिनामभिर्मनुरिति व्यपदिश्यते (3) ॥ ३६ ॥

Kulluka Explained.

1. देवान् &c.—The Devas, viz., those that were not created before by Brahmá. N. B. The qualification ब्रह्मणा असृष्टान् equally applies to the other things also, e.g., ज्योतींषि in Sl. 38.

2. देवनिवासस्थानानि—N. B. This is a paraphrase of the word देवनिकायान् in the text.

3. मनुशब्द: &c.—This word मनु designates a function (अधिकार)। Of the 14 मन्वन्तरs (term of a Manu—see I. 80)

(क) अधिकारिवाची—J. This would convey the sense more clearly. But all other Mss. read अधिकारवाची which is the reading of Medhátithi also.

one is in charge of creation (सर्ग), &c., in each मन्वन्तर, and is known by the distinctive name of स्वायम्भुव, स्वारोचिष &c., the word मनु being their common title.

Notes.

अन्यान् सप्त मनून्—viz., सावर्णि, दक्षसावर्णि, ब्रह्मसावर्णि, धर्मसावर्णि, रुद्र सावर्णि, देवसावर्णि (or रौच्य) and इन्द्रसावर्णि (or भौत्य) । These seven Manus and स्वायम्भुव-मनु (after whom the present work is called) with his six descendants as enumerated in Sl. 62, make up the 14 Manus.

भूरितेजसः—१मा, बहुवचनम्—adj. of एते ।

देवनिकायान्—देवानां निकायाः, तान् । निकाय (नि = चि + घञ्—भाव) is explained by Kull. as निवासस्थानानि or abodes. Some take it to mean संघ—collection or host. There are two rules for the formation of the word निकायः—

(i) निवास-चिति-शरीरोपसमाधानेषु आदेश्च कः—निकाय (with घञ्) is the form instead of निचय (with अच्) when the sense is any one of the following :—निवास (abode), चिति (applied to things to be collected in certain Vedic performances), शरीर (body—cf. the word काय) and उपसमाधान (collection) ; and

(ii) संघे च अनौत्तराधर्य्ये—The above also holds good when the sense is of an अनौत्तराधर्य्य (orderly) संघ (assemblage). Thus, ब्राह्मणनिकायः, but शूकरनिचयः as शूकरs are never found in an orderly group.

अमितौजसः—२या, बहुवचनम्—adj. of मनून, देवान्, &c.

यक्षरक्षःपिशाचांश्च गन्धर्व्वाप्सरसोऽसुरान् ।
नागान् सर्पान् सुपर्णांश्च पितॄणाञ्च पृथग्गणान् ॥ ३७ ॥

Prose. As it is—with 'एते असृजन्' from the preceding Sloka.

Bengali.—[এই প্রজাপতিগণ] যক্ষ, রক্ষঃ, পিশাচ, গন্ধর্ব্ব, অপ্সরাঃ, অসুর, নাগ, সর্প, পক্ষী ও পিতৃদিগের পৃথক্ পৃথক্ গণসমূহ [সৃষ্টি করিয়াছিলেন] ॥ ৩৭ ॥

English.—[They created] Yakshas, Rákshasas, Pis'áchas, Gandharvas, Apsarases, Asuras, Nágas, serpents, birds and the different classes of the *Manes*. 37.

Kulluka.—यक्षरक्ष इति। एतेऽसृजन्निति पूर्व्वस्यैव अत्र अनुषङ्गः, उत्तरत्र श्लोकत्रये (क) च (1)। यक्षो वैश्रवणः तदनुचराश्च (2), रक्षांसि रावणादीनि, पिशाचा-स्तेभ्योऽपकृष्टाः अशुचिमरुदेशादिवासिनः (ख) (3), गन्धर्व्वाश्चित्ररथादयः (4), अप्सरसः उर्व्वश्यादयः, असुराः विरोचनादयः (5), नागाः वासुक्यादयः, सर्पास्ततोऽपकृष्टाः अलगर्द्दादयः (6), सुपर्णाः वैनतेयादयः (ग), पितॄणाम् आज्यपादीनां (7) 'गणः' समूहः॥ एषाञ्च भेदः इतिहासादिप्रसिद्धो न अध्यक्षादिगोचरः (8 ॥ ३७ ॥

Kulluka Explained.

1. एते असृजन् &c.—'एते असृजन्' of the previous verse comes here (i.e., is to be understood) in this Sloka as well as in the next three Slokas.

2. यक्षो वैश्रवणः &c.—By the word यक्ष are meant वैश्रवण (कुवेर) and his followers. [Kuvera is called वैश्रवण as he was the son of the sage विश्रवस्].

4. पिशाचाः &c.—पिशाचs are inferier (अपकृष्ट) to राक्षसs. They live in unholy places like deserts, &c. [Deserts are considered as unholy because they are wanting in water, the chief material for purification].

4. चित्ररथादयः—N. B. Chitra-ratha is the name of the the king of the Gandharvas.

(क) श्लोकत्रये—All except J and Bg.

(ख) Though not supported by any of the versions I am inclined to read अशुचिमरुदेशादिवासिनः for अशुचिमरुदेशनिवासिनः which is the extant reading here. The former is the very expression used by Medh, and it supplies the आदि which was really wanting. Gov. also has अशुचिमरुभूम्यादिवासिनः।

(ग) गरुड़ादयः—All except A. गरुड़ादयः seems to be a reader's own note on Kull.'s original word वैनतेयादयः।

5. विरोचनादय:—[विरोचन was the son of the famous प्रह्लाद।]

6. श्लगर्द्दादय:—N. B. अलगर्द्द or अलगर्ध ('केउटे' इति भाषा) is the name of a species of serpent inferior to the former.

7. पितृणां &c.—N. B. The Pitris or *Manes* are divided into many classes, the principal of these being अग्निष्वात्ता:, सौम्या: (or सोमसद:), हविष्मन्त:, उष्मपा:, सुकालिन: वर्हिषद:, आज्यपा:, सोमपा: &c. (See Manu III. 195—198). These words are always plural. They are familiar to those who perform the ceremony of तर्पण which is obligatory on every fatherless Hindu male. The relation between these divine पितृs and our human पितृs is this that the former are satisfied at the satisfaction of the latter. See Váyu- Puráńa, 65. 63.

8. एषां च &c.—The [nice] distinction between the above beings is to be known from history, &c., and cannot be perceived directly.

Notes.

अप्सरस:—अद्भ्य: सरन्ति इति अप—सृ+असुन्। As the name of a a class it is used in plural number.

सुपर्णान्—शोभनं पर्णं येषां ते सपर्णा: तान्। Birds.

पिशाच:—पिशितम् (आम-मांसम्—raw-meat) अश्नाति इति। पिशित—अश+अण्—कर्त्तरि। पृषोदरादित्वात् साधु।

विद्युतोऽशनिमेघांश्च रोहितेन्द्रधनूंषि च।
उल्कानिर्घातकेतूंश्च ज्योतींष्युच्चावचानि च॥ ३८॥

Prose.—[एते] विद्युत: अशनिमेघान् च रोहितेन्द्रधनूंषि च उल्कानिर्घात-केतून् च उच्चावचानि ज्योतींषि च [असृजन्]।

Bengali.—[ইঁহারা] বিদ্যুৎ, অশনি, মেঘ, রোহিত (বক্র ইন্দ্রধনুঃ), ইন্দ্রধনুঃ, উল্কা নির্ঘাত (অশুভধ্বনিবিশেষ), কেতু, ও নানাপ্রকার গ্রহনক্ষত্রাদি সৃষ্টি করিয়াছিলেন॥ ৩৮॥

English.—[They created] lightning, thunderbolt, cloud, Rohita (imperfect rain-bow), rain-bow, meteors, supernatural sound, comets and various [other] luminaries. 38.

Kulluka.—विद्युत इति। मेघेषु दृश्यं दीर्घाकारं ज्योतिर्विद्युत्। मेघादेव यज्ज्योतिर्वृक्षादि-विनाशकं तत् अशनिः। मेघाः प्रसिद्धाः। 'रोहितं' दण्डाकारं नानावर्णं दिवि दृश्यते यज्ज्योतिः (1)। तदेव वक्रम् 'इन्द्रधनुः' (2)। 'उल्का' रेखाकारमन्तरीक्षात् पतज्ज्योतिः। 'निर्घात' भूम्यन्तरीक्षगत उत्पातध्वनिः (3)। 'केतवः' शिखावन्ति (4) ज्योतींषि उत्पातरूपाणि। अन्यानि ज्योतींषि ध्रुवागस्त्यादीनि (5) नानाप्रकाराणि (6) ॥ ३८ ॥

Kulluka Explained.

1. दण्डाकारम् &c.—Luminous pole-like lines (दण्ड) of various colours appearing in the heavens.

2. तदेव &c.—रोहित when curved is called इन्द्रधनुः (rain-bow).

3. निर्घातः &c.—निर्घात is the portentious (उत्पात) sound issuing from the ground or the sky. [Cf. the mysterious sound popularly called the 'Barisal Guns'].

4. शिखावन्ति—With a tail (e.g. a comet).

5. ध्रुवागस्त्यादीनि—N. B. ध्रुव is the pole-star. अगस्त्य is the star 'Canopus' appearing in the month of August.

6. नानाप्रकाराणि—[This is a paraphrase of उच्चावचानि।]

Notes.

रोहितम्—Gov. says that it is popularly called शस्त्रोत्पात।

निर्घातः—निर्—हन+घञ्। It has thus been described in the बृहत्संहिता—

पवनः पवनाभिहतो गगनादवनौ यदा पतति।
भवति तदा निर्घातः स च पापो दीप्तविहगरुतः॥

केतुः—चाय+तुन् (औणादिकः)।

उच्चावचानि—उदञ्चि च अवाञ्चि च उच्चावचानि, मयूरव्यंसकादिवत् समासः।
N. B. उदञ्चि is 1st case plural of the neuter उदच्. and अवाञ्चि is 1st case plural of the neuter अवाच्।

किन्नरान् वानरान् मत्स्यान् विविधांश्च विहङ्गमान्।
पशून् मृगान्मनुष्यांश्च व्यालांश्चोभयतोदतः॥ ३९॥

Prose.—[एते] किन्नरान् वानरान् मत्स्यान् विविधान् विहङ्गमान् च पशून् मृगान् मनुष्यान् च उभयतोदतः व्यालान् च [असृजन्]।

Bengali.—[ইঁহারা] কিন্নর, বানর, মৎস্য, বিবিধ বিহঙ্গম, পশু, মৃগ, মনুষ্য এবং দন্তপংক্তিদ্বয়বিশিষ্ট সিংহাদি হিংস্র প্রাণী সৃষ্টি করিয়াছিলেন । ৩৯ ॥

English.—[They created] Kinnaras, monkeys. fishes. and different kinds of birds, cattle, deer, men, and ferocious animals with two rows of teeth. 39.

Kulluka.—किन्नरानिति । 'किन्नरा:' अश्वमुखा देवयोनयो नरविग्रहा: (1) । वानरा: प्रसिद्धा: । मत्स्या रोहितादय: । विहङ्गमा: पक्षिण: । पशवो गवाद्या: । मृगा हरिणाद्या: । व्याला: सिंहाद्या:, 'उभयतोदत:'—द्वे दन्तपङ्क्ती येषां उभयाधरे भवत: (2) ॥ ३९ ॥

Kulluka Explained.

1. किन्नरा: &c,—Kinnara is a class of demi-gods with faces like those of horses, and bodies like those of men (नरविग्रह—विग्रह: means body).

2. उभयतोदत: &c —Those animals are called उभयतोदत: which have two rows of teeth—one in the upper and the other in the lower jaw.

Notes.

किन्नरा:—कुत्सिता: नरा: किन्नरा: । 'किं क्षेपे' इति समास: । Cf. किंसखा and किम्प्रभु: in Kiráta, I. 3.

पशून् and मृगान्—पशून् हिंस्रान् सिंहादीन् । तै: मृगिता: (=अन्विष्टा:) मृगा:—गोमेषादय: ।

व्यालान्—व्याल means ferocious animals, such as lion, tiger, serpent, &c. वि—अल (भूषणे)+अच—कर्तरि ।

उभयतोदत:—उभयत: दन्ता: येषां ते उभयतोदन्ता:, तान् उभयतोदन्तान् उभयतोदत: वा । दन्त is optionally changed into दत् in 2nd case plural and the subsequent विभक्तिs.

N. B. Some recognise a distinct word दत् in the sense of दन्त, but that course need not be resorted to when we can do without it. See the N. B. under Sl. 43—Kull. Expl. 3.

It is better to take the word उभयतोदतः as an adjective of व्यालान्, as the two words are often found together (Cf. Sl. 43), the former being almost a स्वरूपविशेषण (invariable epithet) of the latter. Some, however, would take it as an independent word to mean horse, ass, &c.

कृमि-कीट-पतङ्गांश्च यूका-मक्षिक-मत्कुणम् ।
सर्वञ्च दंशमशकं स्थावरञ्च पृथग्विधम् ॥ ४० ॥

Prose. [एते] कृमिकीटपतङ्गान् च यूका-मक्षिक-मत्कुणम् सर्व्वं च दंशमशकं पृथग्विधं स्थावरं च [असृजन्] ।

Bengali.—[তাঁহারা] কৃমি, কীট, পতঙ্গ, যুকা, মক্ষিকা, মৎকুণ (অর্থাৎ ছারপোকা), সর্ব্বপ্রকার দংশ ও মশক, এবং নানাবিধ স্থাবর সৃষ্টি করিয়াছিলেন ॥ ৪০ ॥

English.—[They created] small worms, large worms, grass-hoppers, lice, flies, bugs, all kinds of gnats and mosquitoes, and the varieties of the immovable beings (i.e. plants). 40.

Kulluka.—कृमिकीटेति । कीटाः कृमिभ्यः किञ्चित्स्थूलाः । पतङ्गाः शलभादयः (क) । यूकादयः प्रसिद्धाः । 'क्षुद्रजन्तवः" इत्यनेन एकवद्भावः (१) । स्थावरं वृक्षलतादिभेदेन विविधप्रकारम् ॥ ४० ॥

Kulluka Explained.

1. क्षुद्रजन्तवः &c.—The compound यूकामक्षिकमत्कुणम् is in singular number on account of समाहार by the rule 'क्षुद्रजन्तवः' —समाहार is obligatory in compounds of names of *too small* animals.

Notes.

कृमिकीटपतङ्गान्—The absence of समाहार here is rather आर्ष ; cf. 'न कृमिकीटानाम् इति, एकवद्भावप्रसङ्गात्' इति वामनः—५।२।२५ ।

यूकामक्षिकमत्कुणम्—For the समाहार, see Kull. Expl. 1.

युका=Lice ('उकुण' इति भाषा) । मक्षिका is shortened into मक्षिक for the exigency of metre on the strength of the dictum—

(क) शलभाः—All except A.

'अपि माषं मषं कुर्यात् छन्दोभङ्गं त्यजेद् गिरम्' which means—Curtail माष into मष by dropping a letter rather than violate the metre माष='माषकलाय' इति भाषा ।

दंशमशकम्—समाहार by the rule 'क्षुद्रजन्तवः' ।

स्थावरम्—स्था + वरच् । Immovable.

एवमेतैरिदं सर्वं मन्नियोगान्महात्मभिः ।
यथाकर्म्म तपोयोगात् सृष्टं स्थावरजङ्गमम् ॥ ४१ ॥

Prose.—एवं मन्नियोगात एतैः महात्मभिः इदं सर्वं स्थावरजङ्गमं यथाकर्म्म तपोयोगात् सृष्टम् ।

Bengali.—[মরীচি প্রভৃতি] এই মহানুভব ঋষিগণ কর্ত্তৃক আমার আদেশক্রমে তপঃপ্রভাবে এই স্থাবরজঙ্গমাত্মক বিশ্ব কর্ম্মানুসারে এই প্রকারে সৃষ্ট হইয়াছে ॥ ৪১ ॥

English.—Thus was this world consisting of movables and immovables created according to their acts, by those high-minded ones at my command and through the power of their austerities. 41.

Kulluka.—एवमेतैरिति । 'एवम्' इति उक्तप्रकारेण । एतैर्मरीच्यादिभिः । इदं सर्व्वं स्थावरजङ्गमं सृष्टम् । 'यथाकर्म्म'—यस्य जन्तोर्यादृशं कर्म्म, तदनुरूपं तस्य देवमनुष्यतिर्य्यगादियोनिषु उत्पादनं (1) 'मन्नियोगात्' मदाज्ञया, 'तपोयोगात्' महत्तपः कृत्वा । सर्व्वमैश्वर्य्यं तपोऽधीनमिति दर्शितम् (2) ॥ ४१ ॥

Kulluka Explained.

1. यस्य जन्तोः &c.—Beings are created as gods, men, lower animals, &c., according to their own actions [in previous births].

2. सर्व्वम् ऐश्वर्य्यम् &c.—[By this] it is shown that all kinds of power depend on austerities.

Notes.

यथाकर्म्म—कर्म्म अनतिक्रम्य—अव्ययीभावः । According to their acts.

स्थावरजङ्गमम्—स्थावराश्च जङ्गमाश्च, तेषां समाहारः। समाहारे एकवचनम् क्लीवत्वञ्च। By the परिभाषा 'सर्वो द्वन्द्वो विभाषा एकवत् भवति' समाहार is always optional (except in cases where it is *specially* prohibited). Cf. समानयंस्तुल्यगुणं वधूवरम्—S'akuntalá, Act V.

स्थावर—स्था+वरच्। जङ्गम—गम+यङ्लुक्+अच्—कर्त्तरि।

येषान्तु यादृशं कर्म्म भूतानामिह कीर्त्तितम्।
तत् तथा वोऽभिधास्यामि क्रमयोगञ्च जन्मनि॥ ४२॥

Prose.—इह (=संसारे) येषां भूतानां यादृशं कर्म कीर्त्तितं तत् तथा, जन्मनि क्रमयोगं च वः (=युष्माकम्, अथवा युष्मभ्यम्) अभिधास्यामि।

Bengali.—এই সংসারে যে প্রাণীর যাদৃশ কর্ম্ম কীর্ত্তিত হইয়াছে, তাহা যথাযথ ভাবে আপনাদিগকে বলিব, এবং [তাহাদের] উৎপত্তির ক্রম (অর্থাৎ প্রকার) বলিব॥ ৪২॥

English.—I shall narrate to you rightly what acts are ordained for what creatures here, and also the mode of their origin. 42.

Kulluka.—येषामित्यादि। येषां पुनर्यादृशं कर्म्म इह संसारे पूर्वाचार्य्यैः कथितं, यथा—'ओषध्यः फलपाकान्ता बहुपुष्पफलोपगाः' (1), ब्राह्मणादीनाञ्च यागाध्ययनादि कर्म्म, तत्तथैव 'वः' युष्माकं वक्ष्यामि, जन्मनि (क) क्रमयोगञ्च (2)॥ ४२॥

Kulluka Explained.

1. ओषध्यः फलपाकान्ताः &c.—This is from Manu, I. 46. This line is put here not as an illustration of 'पूर्वाचार्य्यैः कथितम्', but of the statement 'येषां पुनर्यादृशं कर्म'

2. जन्मनि क्रमयोगं च—The method (क्रम) of origination; (e.g., such and such creatures are born from जरायु, such and such creatures from अण्ड, and so on).

Notes.

N. B. Medh. explains the first half of the Sloka differently:—'येषां भूतानां यादृशं कर्म्म तत् तथैव इह (शास्त्रे) (मया) कीर्त्तितम्।

(क) जन्मादि—B, Bh, G, M, S, V.

...নাসমিদ্ধ্যাদেব কর্ম্মাবগতি: ।—তথাহি, যজ্ঞাত্ অজ্ঞাত্মা যক্ষা:, রক্ষাংসি ব্রহ্মাত্ রক্ষাংসি, ইত্যাদি । Gov. mentions both the views.

ব:—শেষে ষষ্ঠী or ক্রিয়াযোগে ৪র্থী, বহুবচনম্, in connection with the verb অভিধাস্যামি ।

জন্মনি—বিষয়ে ৭মী ।

ক্রমযোগম্—ক্রমস্য যোগ:, যদ্বা ক্রমেণ যোগ:, তম্ ; the attainment of the method, i.e., the method itself.

The above seems to be the view of at least Medh. and Kull. The word, however, has been differently interpreted by some other commentators. Some take the word ক্রম to mean '*order* [of creation]'—'ক্রমেণ' ব্রাহ্মণাদিক্রমেণ যোগ: ইতি ক্রমযোগ: । Nár. combines the two views and explains the compound thus :—জন্মনি ক্রমযোগং—যেন ক্রমেণ যত্ জায়তে, যেন চ জরায়্বাদিনা যুক্তং যত্ জায়তে ।

The explanation of the following few Slokas will differ according to the different views. But we have, as usual, followed Kull. Cf. the prose-order of Sl. 47.

পশবশ্চ মৃগাশ্চৈব ব্যালাশ্চোভয়তোদত: ।
রক্ষাংসি চ পিশাচাশ্চ মনুষ্যাশ্চ জরায়ুজা: ॥ ৪৩ ॥

Prose.—পশব: চ...... জরায়ুজা: [ভবন্তি] ।

Bengali.—পশু, মৃগ, দন্তপংক্তিদ্বয়বিশিষ্ট হিংস্র প্রাণী, রাক্ষস, পিশাচ ও মনুষ্য জরায়ুতে জন্মে । ৪৩ ॥

English.—Cattle, deer, ferocious beasts with two rows of teeth, Rákshasas, Pis'áchas and men are born in the womb. 43.

Kulluka—পশবশ্চেতি । 'জরায়ু:' গর্ভাবরণ চর্ম্ম, তত্র মনুষ্যাদয়: প্রাদুর্ভবন্তি, পশ্চাত্ মুক্তা জায়ন্তে (1) । এষামিদং (ক) জন্মক্রম: প্রাগুক্তো বিবৃত: (2) । দন্তশব্দ-সমানার্থো দত্শব্দ: প্রকৃত্যন্তরমস্তি, তস্য প্রথমাবহুবচনে রূপম্ 'উভয়তো দত:' ইতি (3) ॥ ৪৩ ॥

(ক) All read এষামেব, but the sense requires এষামিদম্ ।

Kulluka Explained.

1. जरायु &c.—जरायु is the covering of the fœtus. Men and some other animals first take their birth within the जरायु, and thence they come out later on.

2. एषामिदम् &c.—This mode of the birth of these (creatures) already referred to [in the previous Sloka] is here described fully.

3. दन्तशब्द &c.—There is a distinct word दत in the sense of दन्त। The form उभयतोदत: here is in the 1st case plural of that word.

[N. B. The above is the opinion of Medh. and Kull. They are constrained to resort to that course, as the rule 'पद्दन्नामास्...शस्प्रभृतिषु' will not help them in the present case, because the case-ending used in the word is anterior to 2nd case plural. A more authoritative explanation, however, seems to be that these आदेशs are sometimes seen even in affixes *anterior* to शस् ; cf. Mahá-Bháshya—'शस्-प्रभृतिषु इति उच्यते, अ-शस्-प्रभृतिषु अपि दृश्यते'। Also see Siddhánta-Kaumudí on the rule 'विभाषा भिस्यो:'।

Notes.

जरायुजा —जरायौ जायन्ते इति जरायु—जन+ड। 'सप्तम्यां जनेर्डः'।

उभयतोदत:—Here also, as in Sl. 39, we should take it as an adjective of व्याला:। For Grammar, see Kull. Expl. 3.

अण्डजा: पक्षिण: सर्पा नक्रा मत्स्याश्च कच्छपा: (क)।
यानि चैवम्प्रकाराणि स्थलजान्यौदकानि च ॥ ४४ ॥

Prose.—पक्षिण: सर्पा: नक्रा: मत्स्या: कच्छपा: च अण्डजा: [भवन्ति]; स्थलजानि औदकानि च यानि च एवम्प्रकाराणि [तानि च] [अण्डजानि भवन्ति]।

(क) मत्स्या: सकच्छपा:—A. This is also Jolly's reading

Bengali.—পক্ষী, সর্প, কুম্ভীর, মৎস্য, কচ্ছপ, এবং এই জাতীয় স্থলজ ও জলজ অন্য জন্তু অণ্ডে উৎপন্ন হয় ॥ ৪৪ ॥

English.—Birds, snakes, crocodiles, fishes and tortoises, and all other similar animals living in land or water, are boru in eggs. 44.

Kulluka.—अण्डजाः पक्षिणः इति। अण्डे आदौ सम्भवन्ति (क) ततो जायन्ते इति एषां जन्मक्रमः। नक्राः कुम्भीराः। स्थलजानि कृकलासादीनि (1)। औदकानि शङ्खादीनि ॥ ४४ ॥

Kulluka Explained.

1. कृकलासादीनि—N. B. कृकलास is called কাকলাস in Bengali.

Notes.

अण्डजाः—अण्डे जायन्ते इति अण्ड—जन + ड।

नक्राः—न क्रामन्ति इति न—क्रम + ड निपातनात्।

एवम्प्रकाराणि—एवं प्रकारः येषां, तानि—बहुव्रीहिः।

औदकानि—उदके भवानि (i.c जातानि) इति उदक + अण्; aquatic, e g., conch-shell (शंख), &c.

स्वेदजं दंशमशकं यूका-मक्षिक-मत्कुणम्।
ऊष्मणश्चोपजायेत (ख) यच्चान्यत् किञ्चिदीदृशम् ॥ ४५ ॥

Prose.—दंशमशकं यूका-मक्षिक-मत्कुणं स्वेदजं [भवति]। यत् च ईदृशम् अन्यत् किञ्चित् [तत् अपि] ऊष्मणः उपजायेत।

Bengali.—দংশ, মশক, যূকা, মক্ষিকা ও মৎকুণ স্বেদজ। ঈদৃশ অন্য সকল প্রাণীও [স্বেদজনক] উষ্মা হইতে (অতএব স্বেদ হইতে) উৎপন্ন হয় ॥ ৪৫ ॥

English.—Gnats and mosquitoes, lice, flies and bugs spring from hot moisture, and whatever else is of this kind is produced from heat [causing moisture]. 45.

(क) अण्डे आदौ सम्भवति—A, S, Bh.

(ख) उपजायन्ते—All except A. For discussions, see Notes.

Kulluka.—स्वेदजमिति। 'स्वेदः'—पार्थिवद्रव्याणां तापेन क्लेदः (1), ततो दंशमशकादि (क) जायते। 'ऊष्मणश्च' स्वेदहेतु-तापादपि (2) अन्यत् दंशमशकादि-सदृशं पुत्तिकापिपीलिकादि (3) जायते ॥ ४५ ॥

Kulluka Explained.

1. स्वेद &c.—स्वेद means vapour or the clammy secretion of earthly things due to heat.

2. ऊष्मणश्च &c.—ऊष्मन् (ऊष्मा—प्रथमैकवचने) means the heat which causes स्वेद; [So the two, for practical purposes, are the same.]

3. पुत्तिका—[पुत्तिका is the white ant—'उइपोका' इति भाषा].

Notes.

स्वेदजम् दंशमशकम—This does not deny that they can spring from अण्ड also.

दंशमशकम्, यूकामक्षिकमत्कुणम्—समाहार by the rule 'क्षुद्रजन्तवः'।

उपजायेत=उप+जायेत।

उपजायेत—All Mss. except A read उपजायन्ते, but we have preferred the former as the plural number in उपजायन्ते does not tally with its nominative here which is in the singular number. Medh. also reads the word in singular, but it is difficult to make out if it is उपजायते or उपजायेत। It is clear, however, that with the reading उपजायते the metre would become very badly defective. Medh. also proposes the following alternative reading—'ऊष्मणश्चोपजायन्ते ये चान्ये केचिदीदृशाः'।

उद्भिज्जाः स्थावराः (ख) सर्वे बीजकाण्डप्ररोहिणः।
ओषध्यः फलपाकान्ता बहुपुष्पफलोपगाः ॥ ४६ ॥

Prose.—बीजकाण्डप्ररोहिणः सर्वे स्थावराः उद्भिज्जाः [भवन्ति]। ओषध्यः फलपाकान्ताः बहुपुष्पफलोपगाः [च भवन्ति]।

(क) दंशमशकादिः—All except A and Bk.

(ख) उद्भिज्जास्तरवः—A. Dr. Bühler's assertion that Medh.,

Bengali. সকল বৃক্ষই ভূমি ভেদ করিয়া উৎপন্ন হয়। তাহারা বীজ হইতে অথবা কাণ্ড হইতে জন্মে। ওষধীসমূহ বহু পুষ্প ও ফল ধারণ করে, এবং ফল পক্ক হইলে তাহাদের বিনাশ হয় ॥ ৪৬ ॥

English.—All plants grow from seed or from slips, and shoot out from earth. The ओषधि plants bear flowers and fruits in abundance, and perish with the ripening of their fruit. 46.

Kulluka.—उद्भिज्जा इति । उद्भेदनम् उद्भित्—भावे क्विप्, ततो जायन्ते ऊर्द्ध्वं बीजं भूमिञ्च भित्त्वा इति 'उद्भिज्जाः' (1) वृक्षाः 2) ; ते च द्विविधाः—केचिद्बीजादेव जायन्ते, केचित् काण्डात्—शाखा एव रोपिता वृक्षतां यान्ति (3)।

इदानीं येषा यादृशं कर्म्म तदुच्यते---ओषध्यः इति । 'ओषध्यः' व्रीहियवादयः फलपाकेनैव नश्यन्ति, बहुपुष्पफलयुक्ताश्च भवन्ति । ओषधिशब्दादेव "कृदिकारादक्तिनः" इति ङीषा [ङीषा] (क) दीर्घत्वे 'ओषध्यः' इति रूपम् (4) ॥ ४६ ॥

Kulluka Explained.

1. उद्भेदनम् &c.—[N. B. उद्भिद् (उत—भिद+क्विप्—कर्त्तरि) is a more common form than उद्भिज्ज । So Kull. proceeds to derive the form उद्भिज्ज which occurs here.] उत—भिद+क्विप—भावे (न तु कर्त्तरि)=उद्भिद=उद्भेदनम्=shooting out, sprouting up, viz., having rent asunder the seed and the earth. [It should be noted, however, that the expression 'बीजं भूमिं च भित्त्वा' will not apply everywhere. Those which grow from slips काण्डप्ररोहिन्) do not rend asunder any seed. So some such word as यथासम्भवम्, &c., should be understood after the said expression ; or the word बीज may be taken here to include a slip also.]

2. वृक्षाः—This is not the synonym of उद्भिज्जा, but of स्थावराः of the text. उद्भिज्जाः स्थावराः=उद्भिज्जाः वृक्षाः (=वृक्षाः उद्भिज्जाः भवन्ति)।

3. केचित् काण्डात—शाखा एव रोपिताः &c.—Some trees spring

Gov., Kull. and Nand. read नरः; for स्थावराः is not supported by the said commentaries. Also see Notes on एतदन्ता· in Sl. 50.

(क) All read ङीषा which seems to be due to an oversight of Kull. It should be ङीषा ।

from trunks (काण्ड), i. e., branches planted into the ground grow up into trees.

4. ओषधिशब्दादिव &c.—The word ओषधि (with short इ) is derived as ओष: (दाह:) धीयते अत्र इति ओष—धा+कि—अधिकरणे। But that would give the form ओषधय: (and not ओषध्य:) in 1st case plural. So Kull. proceeds to explain the form ओषध्य:। He says that ओषध्य: is the 1st case plural form of ओषधी (with long ई). But how is the from ओषधी obtained ?

Ans.—By adding ङीष् (Kull. erroneously calls it ङीप्) to the form ओषधि by the rule 'कृदिकारादक्तिन:' which means—'All इकारान्त words formed with a कृदन्त affix other than क्तिन् take ङीष् (i.e. ई) after them in feminine gender.

Notes.

उद्भिज्जा:—उत्—भिद+क्विप्—भावे=उद्भिद्। उद्भिद: (=उद्भेदनात्) जायन्ते ये ते उद्भिज्जा:, उद्भिद्—जन+ड।

स्थावरा:—The mountains are not intended here. For reasons, cf. S'ridhara Swámin on Vishnu-Purána I. 5. 7—'पर्वतानां पक्षच्छेदनिमित्तकम् आगन्तुकं स्थावरत्वम्। न स्वाभाविकम्, इति नाऽत्र अनुप्रवेश:'। Originally the mountains had wings and were not immobile. Therefore the word स्थावर here does not include the mountains.

ओषध्य:—ओष—धा+कि—अधिकरणे=ओषधि:। ओषधि+ङीष् by the गणसूत्र 'कृदिकारादक्तिन:'। तत: प्रथमाया बहुवचने रूपम्।

फलपाकान्ता:—फलानां पाक: फलपाक:, फलपाकेन फलपाके वा अन्त: येषाम् इति व्यधिकरणो बहुव्रीहि:। अथवा—फलपाक एव अन्त: येषाम् इति समानाधिकरणो बहुव्रीहि:

प्ररोहिण:—प्र—रुह+णिनि—प्रथमाया बहुवचने।

बहुपुष्पफलोपगा:—पुष्पाणि च फलानि च पुष्पफलानि (पुष्पफलं वा, समाहार being optional by the rule 'जातिरप्राणिनाम्')। बहूनि पुष्पफलानि बहुपुष्पफलानि ; तानि उपगच्छन्ति इति बहुपुष्पफल—उप—गम+ड।

अपुष्पा: फलवन्तो ये ते वनस्पतय: स्मृता:।
पुष्पिण: फलिनश्चैव, वृक्षास्तूभयत: स्मृता: ॥ ४७ ॥

Prose.—ये वनस्पतयः स्मृताः ते अपुष्पाः फलवन्तः भवन्ति। [अन्ये तु] पुष्पिणः फलिनश्च एव। [एवं] वृक्षाः तु उभयतः (=उभयथा) स्मृताः।

See the N. B. under Kull. Expl. 1.

Bengali.—বনস্পতি হইতে পুষ্প ব্যতিরেকে ফল জন্মে, অপর শ্রেণী হইতে পুষ্প হইয়া পরে ফল জন্মে। এইরূপে বৃক্ষ দুই প্রকার ॥ ৪৭ ॥

English.—Vanaspatis bear no flowers, but have fruits direct. The rest have fruits from flowers. So, वृक्षs are of two classes. 47.

Kulluka.—अपुष्पा इति नास्य श्लोकस्य अभिधानकोषवत् संज्ञासंज्ञि-सम्बन्धपरत्वम् (क) अप्रकृतत्वात्, किन्तु 'क्रमयोगञ्च जन्मनि' इति प्रक्रान्तं, तदर्थमिदमुच्यते (1)। ये वनस्पतयस्तेषां पुष्पमन्तरेणैव (2) फलजन्म ; इतरेषां (ख) तु पुष्पाणि जायन्ते, तेभ्यः फलानीति। एवं वृक्षा उभयरूपाः। प्रथमान्तात्तसिः ॥ ४७ ॥

Kulluka Explained.

1. नास्य श्लोकस्य &c.—[N. B. The first line of this Sloka reads like a lexicon which deals with the relations of words (संज्ञिन्) and their meanings or definitions (संज्ञा, e. g., वनस्पति &c.). It should be noted, however, that, to do that is *not the business* (अप्रकृत) of this work. Then why do we have it here ? In reply to the above Kull. says—] This Sloka does not purport to deal with the relation of words and their meanings, as that is not its business, but it is put here in compliance with the promise 'क्रमयोगं च जन्मनि &c.' already made [in Sl. 42].

[The sense is this—The Sloka here has not much to do with the technical terms like वनस्पति, &c., but seeks merely to explain the different *methods* in which fruits and flowers grow.

N. B. On the above grounds, Medh. proposes to invert the order of the words यत् and तत्। Thus, instead of saying ये अपुष्पाः फलवन्तः, ते वनस्पतयः, he says ये वनस्पतयः, ते अपुष्पाः फलवन्तः। It is curious to note that Kull. also does the same, but his brevity mars the force of his point.]

(क) संज्ञासंज्ञिसम्बन्धिपरत्वम्—All except V.

(ख) इतरेभ्यः—All except A.

Notes.

N. B. Gov., Nár. and Gangádhara explain the Sloka thus—Those that are अपुष्पा: फलवन्त: are called वनस्पति, and those that are *both* पुष्पिण: and फलिन: are called वृक्ष। They explain उभयत: as 'with *both* of these.' Medh. also, barring his inversion of the order of the words यत् and तत्, explains it in the same way, but he extracts something more from the word उभयत:। We quote his words below:—

विना पुष्पं च फलं जायते येषा ते वनस्पतय: कथ्यन्ते, न वृक्षा:। पुष्पिण: फलिनश्च वृक्षा:, उभययोगात् केचित् वनस्पतयोऽपि वृक्षा उच्यन्ते वृक्षाश्च वनस्पतयोऽपि।

For Kull.'s view, see Notes on उभयत:।

वनस्पतय:—वन+पति with the augment सुट् by the rule 'वनस्पत्यो: पतिचन्द्रयो:'।

पुष्पिण: फलिनश्चैव—येषां वृक्षाणाम् आदौ पुष्पाणि जायन्ते, तेभ्य: च फलानि ते वृक्षाणां द्वितीय: प्रकार:। N. B. This second class of वृक्ष is called वानस्पत्य। Cf. Amara. 'वानस्पत्य: फलै: पुष्पै:, तैरपुष्पाद् वनस्पति:'।

उभयत:—Of two classes, viz., (i) वनस्पति, and (ii) पुष्पिण: फलिन: (technically called वानस्पत्य). The commentators referred to above would take it to mean that वृक्षs are those which are *both* पुष्पिण: and फलिन:। But Kull. seems to explain it as एवं (अनेन प्रकारेण) वृक्षा: उभयविधा: भवन्ति। अपुष्पा: फलवन्त: इति एका विधा; पुष्पिण: फलिनश्च इति अन्या विधा। This explanation, though elliptical, seems to be more natural.

गुच्छगुल्मन्तु विविधं तथैव तृणजातय:।
बीजकाण्डरुहाण्येव प्रताना वल्ल्य एव च॥ ४८॥

Prose.—विविधं गुच्छगुल्मं तु तथैव (=त्रिविधा:) तृणजातय: प्रताना: वल्ल्य: एव च बीजकाण्डरुहाणि एव [भवन्ति]।

Bengali.—বিবিধ গুচ্ছ, গুল্ম ও তৃণজাতি এবং প্রতান (অর্থাৎ সূক্ষ্মতন্তুযুক্ত অলাবু প্রভৃতি লতা) ও বল্লী ইহারা বীজ হইতে অথবা কাণ্ড হইতে উৎপন্ন হয়॥ ৪৮॥

English.—Various plants—with (one single) stem and many stems, grasses (of different kinds), creepers with tendrils and those without tendrils spring from seed or from slips. 48.

Kulluka.—गुच्छगुल्मान्विति । मूलत एव यत्र लतासमूहो भवति, न च प्रकाण्डानि, ते 'गुच्छाः'—मल्लिकादयः (1) 'गुल्माः' एकमूलाः सङ्घातजाताः (क) शरेक्षुप्रभृतयः (2). 'तृणजातयः' उलपाद्याः (3). 'प्रतानाः' तन्तुयुक्ताः—त्रपुषालाबु-प्रभृतयः (4), 'वल्ल्यः' गडूच्यादयः—या भूमेर्वृक्षमारोहन्ति (5), एतान्यपि बीज-काण्डरुहाणि—"नपुंसकम् अनपुंसकेन एकवच्चास्य अन्यतरस्याम्" इति नपुंसक-त्वम् (6) ॥ ४८ ॥

Kulluka Explained.

1. मूलतः एव &c.—Plants from the very root (मूलतः एव) of which creepers grow, i.e., which have not many trunks but a single one, are called गुच्छ ; e.g., मल्लिका (Jasmine), &c.

2. गुल्माः &c —गुल्मs are those which have one root each, but grow in numbers, e.g., शर (reed), इक्षु (sugar-cane), &c.

3. तृणजातयः &c —उलप ('उलुखड़' इति भाषा), &c., are called तृण ।

4. प्रतानाः &c.—प्रतानs are those that have fibres, e.g.. त्रपुष (cucumber. &c.), अलाबु (gourd, &c.) and the like.

5. वल्ल्यः &c.—वल्लीs are those that climb upon a tree from the ground. e.g., गुडूची, &c.

6. बीजकाण्डरुहाणि &c.—[This is an adjective qualifying गुच्छ-गुल्म (neuter), तृणजातयः (fem.) प्रतानाः (mas.) and वल्ल्यः (fem.). So different adjectives with different genders are to be used here so that each of the nouns may be qualified. But in forming a compound out of those different adjectives the neuter gender only shall prevail, and the other genders disappear, by the rule 'नपुंसकम् &c.' which means—[When नपुंसक and

(क) संहतकाताः—S ; संहतिजाताः—A.

अनपुंसक words are compounded the नपुंसक only remains, and the other genders are elided, and the compound is optionally used in singular number.

Notes.

गुच्छगुल्मम्— गुच्छाश्च गुल्माश्च इति गुच्छगुल्मम्, गुच्छगुल्मा: वा। समाहार is optional by the rule 'विभाषा वृक्षमृग &c.'

बीजकाण्डरुहाणि—बीजं च काण्डं च बीजकाण्डे, ताभ्यां रोहन्ति इति। बीजकाण्ड—रुह्+क—कर्तरि. The compound may be optionally used in singular number.

४९. तमसा बहुरूपेण वेष्टिता: कर्म्महेतुना।
अन्त:संज्ञा भवन्त्येते सुखदु:खसमन्विता: ॥ ४९ ॥

Prose.—एते (=वृक्षादय:) कर्म्महेतुना (कर्म्महेतुकेन) बहुरूपेण तमसा वेष्टिता: अन्त:संज्ञा: [अतएव] सुखदु:खसमन्विता: भवन्ति।

Bengali.—এই বৃক্ষলতাদি [পূর্ব্বজন্মার্জ্জিত] অধর্ম্মজনিত বহুপ্রকার (অর্থাৎ বহুবিধ দুঃখজনক) তমোগুণ দ্বারা আচ্ছন্ন। ইহাদিগের অন্তরে সংজ্ঞা অর্থাৎ চৈতন্ত আছে, [এইহেতু] ইহারা সুখদুঃখবোধও করিতে পারে ॥ ৪৯ ॥

English.—These (plants) which are enveloped by multiform Darkness or Tamas, the result of their deeds done [in some former life or lives] have an internal consciousness ; and are endued with feelings of pleasure and pain. 49.

Kulluka.—तमसेति। 'एते' वृक्षादय: तमोगुणेन विचित्रदु:खफलेन अधर्म्म-कर्म्महेतुकेन व्याप्ता: अन्तश्चेतन्या भवन्ति (1)। यद्यपि सर्व्वे च अन्त: एव (क) चेतयन्ते, तथापि बहिर्व्यापारादिकार्य्यविरहात् तथा व्यपदिश्यन्ते (2)। त्रिगुणारब्धत्वेऽपि चैषां तमोगुणबाहुल्यात् तथा व्यपदेश: (3); अतएव सुखदु:खसमन्विता: (4). सत्त्वस्यापि भावात् (ख) कदाचित् सुखलेशोऽपि जलधर-जनित-जलसम्पर्कात् एषां (ग) जायते (5) ॥ ४९ ॥

(क) अन्तरे for अन्तरेव--A.

(ख) सत्त्वोऽपि भावात्—S. सत्त्वस्याविर्भावात्—P.

(ग) सम्पर्कादिरेषां would be wider and therefore better than

Kulluka Explained.

1. एते वृक्षादयः &c.—The trees, &c.. being surrounded, i.e., overcome by multiform तमस् which is the result of their own impious acts (अधर्मकर्महेतुकेन) and which brings on multiform misery (विचित्रदुःखफलेन are inwardly conscious.

N. B. Strictly speaking, मोह and not दुःख is the result of तमस ; but मोह is no doubt a sort of दुःख। Thus Kull.'s विचित्र-दुःखफलेन is justified.

2. यद्यपि सर्व्वं एव &c.—Although 'conscious' always means *inwardly* conscious, yet these are here specially called (अपदिश्यन्ते) अन्तःसंज्ञ or inwardly conscious (and not outwardly) as they are devoid of the power of external demonstrations (बहिर्व्यापार)।

3. त्रिगुणारब्धत्वेऽपि &c.—Although everything is made up of all the three Gunas, viz., सत्त्व, रजस् and तमस्, and therefore the plants also have in them those three Gunas, yet they are said to be surrounded by तमस् only, as that गुण is present in them in a pre-eminent degree.

4. अतएव सुखदुःख &c.—And hence it is (i.e., because the presence of the other two Gunas is not denied) that they are said to be सुखदुःखसमन्वित।

N. B. Sattwa causes pleasure, Rajas pain, and Tamas nescience. The plants have Tamas in super-abundance and contains only a bit of Sattwa and Rajas in them. It is for this reason that they are outwardly unconscious ; but, as a matter of fact, they also feel pleasure and pain when there are occassions for them.

5. सत्त्वस्यापि भावात् &c.—Owing to their possessing the सत्त्वगुण also they sometimes feel a bit of pleasure, e.g., on their being sprinkled with water dropping from the clouds.

सम्यक्संदेशाम्, but that reading is not supported by any of the versions.

Notes.

बहुरूपेण—बहूनि रूपाणि यस्य तत् बहुरूपम्, तेन ; adj. of तमसा। It means 'multiform'. Kull. explains it as 'the cause of multiform misery'.

कर्म्महेतुना—कर्म्म एव हेतु: यस्य तत्, तेन—बहुव्रीहि:, not a तत्पुरुष:। The form कर्महेतुकेन (with the alternative क) would have removed the ambiguity of the Samása.

अन्त:संज्ञा:—अन्त: संज्ञा येषां ते बहुव्रीहि:।

The Sloka speaks in unmistakable language that the plants do feel pleasure and pain.

N. B. It is no rare idea in Hindu philosophy which abounds in countless texts to this effect. In fact, this conception permeates all the branches of the Hindu S'ástra. It is, however, a genuine pleasure to find that it was reserved for a Bengali genius to demonstrate the above theory to the scientists of the present day, and that it is at last going to be accepted by them, though so late. Let us also predict here that the civilised world will ere long accept and corroborate the *whole* truth about it by demonstrating that the plants have not only their चैतन्य, but as a *necessary* condition, their इन्द्रियs as well. Cf. श्रुति—पेपीयमानस्तिष्ठति ; &c. ; also cf. स्मृति—'तस्मात् पश्यन्ति पादपा:' ; 'अन्त:स्पर्शा विशेषिण:' ; &c. &c.

एतदन्तास्तु गतयो ब्रह्माद्या: समुदाहृता:।
घोरेऽस्मिन् भूतसंसारे नित्यं सततयायिनि ॥ ५० ॥ ✓

Prose.—नित्यं घोरे सततयायिनि अस्मिन् भूतसंसारे ब्रह्माद्या: एतदन्ता: तु गतय: [मया] समुदाहृता:।

Bengali.—নিত্য-ভীষণ ও চির-বিনশ্বর এই ভূতসংসারে, অর্থাৎ আত্মার জন্মমরণ বিষয়ে, ব্রহ্মা হইতে স্থাবর পর্য্যন্ত গতি অর্থাৎ উৎপত্তি কথিত হইল ॥ ৫০ ॥

English.—The [various] forms of existence, commencing with Brahmá and ending with these (plants) in this always

terrible and ever-changing transmigration of beings have been narrated. 50.

Kulluka.—एतदन्ता इति। स्थावरपर्य्यन्ता ब्रह्मोपक्रमा: (1) 'गतय:' उत्पत्तय: कथिता:, 'भूतानां' चेत्रज्ञानां (2) 'संसारे' जन्ममरणप्रबन्धे (3) "दु:खबहुलतया" घोरे, सदा विनश्वरे॥ ५०॥

Kulluka Explained.

1. स्थावरपर्य्यन्ता: ब्रह्माद्युपक्रमा:—Beginning with ब्रह्मा and ending with the plants. N. B. उपक्रम=beginning ; पर्य्यन्त=end.

N. B. All the commentators paraphrase the word एतदन्ता: as स्थावरपर्य्यन्ता:। This shows that स्थावरा: and not तरव: is the reading adopted by them in Sl. 46. The reading 'स्थावरं च पृथग्विधम्' adopted by all in Sl. 40 (of which Sl. 46 is only the anticipated discussion) also supports this view. See foot-note to Sl. 46.

2. भूतानां चेत्रज्ञानाम्—Of the Bhûtas or Beings, i.e., of the Souls. N. B. चेत्र means शरीर, and चेत्रज्ञ means those who are acquainted with (i.e., are endowed with) शरीर ; ; i.e., Souls.

3. जन्ममरणप्रबन्धे—On the subject of transmigration.

Notes.

एतदन्ता:—एते (=स्थावरा:) अन्ता: यासां ता:—बहुव्रीहि: ; adj. of गतय:। Ending with the plants.

ब्रह्माद्या:—ब्रह्मा आद्य: यासां ता:—बहुव्रीहि: ; adj. of गतय:। Beginning with ब्रह्मा।

भूतसंसारे—भूतानां (जीवात्मनां) संसार: (संसरणं, जन्ममरणादिकम्), तस्मिन्। इतत्पुरुष:।

सततयायिनि—सततं यातुं शीलम् यस्य इयि सततयायी, तस्मिन् ; adj. of भूतसंसारे। सततयायिनि=सदा विनश्वरे—ever-perishing.

गतय:—उत्पत्तय: ; births.—Kull. Medh. explains it more fully—'कृतकर्म्मफलोपभोगार्थम् आत्मन: तच्छरीरसम्बन्धो गति: उच्यते'—The union of the Soul with a particular body to reap the consequences of acts done is called गति।

नित्यं घोरः—*Always* terrible [because even the highest forms of creation, e.g., gods, &c., are also liable to births and re-births, accoding to their actions]. 'देवादिगतिषु अपि सुचिरं स्थित्वा मर्त्त्यत्वम् इति नित्यं घोरः' ।—Medh.

N. B. Náráyana notices a variant—'नित्य', and explains it as 'अविच्छिन्नप्रवाहि' meaning that although the भूतसंसार is ever-changing, yet its cycle is *eternal.*

एवं सर्व्वं स सृष्ट्वेदं माञ्चाचिन्त्यपराक्रमः ।
आत्मन्यन्तर्दधे भूयः कालं कालेन पीड़यन् ॥ ५१ ॥

Prose.—अचिन्त्यपराक्रमः सः एवम् इदं सर्व्वं मां च सृष्ट्वा भूयः कालं (=सृष्टिकालं) कालेन (=प्रलयकालेन) पीड़यन् आत्मनि अन्तर्दधे ।

Bengali.—অচিন্ত্যপরাক্রম সেই প্রজাপতি এইরূপে সমস্ত জগৎ এবং আমাকে সৃষ্ট করিয়া পুনর্ব্বার প্রলয়কাল দ্বারা সৃষ্টিকালের বিনাশপূর্ব্বক স্বকীয় আত্মায় অন্তর্হিত হইলেন ॥ ৫১ ॥

English.—He, of inconceivable power, having thus created all this and me, again vanished in himself, putting an end to the period [of creation] by the period [of dissolution]. 51.

Kulluka.—इत्थं सर्गमभिधाय (1) प्रलयदशाम् (क) आह—एवं सर्व्वमिति । 'एवम्' उक्तप्रकारेण इदं सर्व्वं स्थावरजङ्गमं जगत् सृष्टा 'सः' प्रजापतिः (2) अचिन्त्य-शक्तिः (3) "आत्मनि शरीरत्यागरूपम्" अन्तर्धानं (4) कृतवान् । सृष्टिकालं प्रलयकालेन नाशयन् (5) [भूयः] (ख)—प्राणिनां कर्म्मवशेन पुनःपुनः सर्गप्रलयान् करोतीत्यर्थः (6) ॥ ५१ ॥

Kulluka Explained.

1. सर्गम् अभिधाय—After having narrated the (process of) creation.

2. सः प्रजापतिः—सः refers to प्रजापति which here means the creator i.e. ब्रह्मा—not the *technical* प्रजापतिs mentioned in Sl. 35.

(क). प्रलयदशायाम्—Bh, Bg, J, Ṣ.

(ख) This word (भूयः) of the Text seems to have been dropped from Kullûka.

3 अचिन्त्यशक्तिः—'Of unthinkable power'—a paraphrase of अचिन्त्यपराक्रमः।

4. शरीरत्यागरूपम् अन्तर्धानम्—अन्तर्धान means 'the giving up of the body'.

5. सृष्टिकालं &c.—[Kull. explains कालं by सृष्टिकाल, and कालेन by प्रलयकालेन। The meaning is—] upsetting the period [of evolution] by a period [of dissolution]. [This amounts to saying that the *evolution was destroyed* and the *dissolution prevailed*].

6. प्राणिनां &c.—The author purports to say that Brahmá evolves and dissolves everything again and again according to its own acts. [It should be borne in mind that the cycle of creation and dissolution is eternal.]

Notes.

सः—Refers to ब्रह्मा। The commentator Nandana is inclined to take it to refer to ब्रह्म and not to ब्रह्मा। We quote from him below :—

एवं तावत् महदादिहिरण्यगर्भपर्यन्तायाः सृष्टेर्भगवत्कर्तृत्वम्, चराचरसृष्टेर्हिरण्यगर्भकर्तृत्वं च उक्तम्। इदानीं हिरण्यगर्भमन्वादयः चराचरसृष्टेरपि निमित्तमात्रमेव, न साक्षात् स्रष्टारः, साक्षात् स्रष्टा तु स भगवान् नाऽन्यः, तच्च न कश्चित् दर्शयति इत्याह—एवमिति। 'अचिन्त्यपराक्रमः' अप्रमेयशक्तिः। सः इति परम-प्रकृतस्य भगवतः परामर्शः, न तु तत्सृष्टस्य हिरण्यगर्भस्य, अचिन्त्यपराक्रमविशेषणेन। 'योऽसावतीन्द्रियग्राह्यः सूक्ष्मोऽव्यक्तः सनातनः। सर्वभूतमयोऽचिन्त्यः' इत्यचिन्त्यशब्देन भगवत एव प्रत्यभिज्ञाप्यमानत्वात्।

Comment. It matters little whom we would recognise to be the author of creation. Even those, who would recognise ब्रह्मा to be the author, would never deny that ब्रह्मा borrows his power from ब्रह्म the fountain-spring of everything.

आत्मा च सृष्टा—Not directly, but through विराज्।

अचिन्त्यपराक्रमः—अचिन्त्यः पराक्रमः यस्य सः—बहुव्रीहिः ; adj. of सः।

भूयः—Again and again. It is to be remembered that the *cycle* of creation and destruction is *eternal*.

यदा स देवो जागर्त्ति तदेदं चेष्टते जगत्।
यदा स्वपिति शान्तात्मा तदा सर्व्वं निमीलति॥ ५२॥

Prose.—यदा सः देवः जागर्त्ति तदा इदं जगत् चेष्टते। यदा [सः] शान्तात्मा [सन्] स्वपिति तदा सर्व्वं [जगत्] निमीलति।

Bengali.—যখন সেই দেব জাগ্রৎ হন (অর্থাৎ সৃষ্টিস্থিতি করিতে ইচ্ছুক হন), তখন এই জগৎ চেষ্টাযুক্ত (অর্থাৎ কার্য্যনিরত) হয়। যখন তিনি জগৎ বিনষ্ট করিতে অভিলাষী হইয়া নিদ্রিত হন, তখন সমস্ত জগৎ বিলীন হইয়া যায়॥ ৫২॥

English.—When that divine Being wakes, then this world stirs; when he with a quiet soul sleeps, then all this sleeps (i.e. disappears). 52.

Kulluka.—अत्र हेतुमाह—यदेति। यदा स प्रजापतिः 'जागर्त्ति' सृष्टिस्थिती (1) इच्छति तदेदं जगत् श्वासप्रश्वासाहारादिचेष्टां (2) लभते। यदा 'स्वपिति' निवृत्तेच्छः (3) भवति, 'शान्तात्मा' उपसंहारमनाः [उपसंहृतमनाः ?] (4) तदेदं जगत् प्रलीयते॥ ५२॥

Kulluka Explained.

1. सृष्टिस्थिती—2nd case, dual; creation and preservation
2. चेष्टा—Physical activity.
3. 'स्वपिति' निवृत्तेच्छः भवति—He 'sleeps' means that his desire [for creation] ceases.
4. शान्तात्मा उपसंहृतमनाः—शान्तात्मा, i.e., 'one with a calm mind' means—'the activity of whose mind has been withdrawn'.

N. B. In all the Mss. of Kull. the word शान्तात्मा is paraphrased as उपसंहारमनाः which does not give any good sense. Govinda-rája renders the word as उपसंहृतव्यापारमनाः of which the word व्यापार is not very necessary. It seems that Kull. borrows that word from Gov. after having expunged the unnecessary part, viz., व्यापार, and we owe it to some bungling copyist that the word has been changed

as at present. उपसंहार might mean the destruction (of the *world*) but that that sense is not intended by Kull. is clear from his paraphrase of the word स्वस्थे in the next Sloka—(स्वस्थे उपसंहृतदेहमनोव्यापारे)।

Notes.

जागर्त्ति—जागृ+लट्—ति। लङ्—अजागः। लिट्—जागराञ्चकार, जागराम्बभूव, जागरामास, जजागार। लुङ्—अजागरीत्। यङ्—जाग्रत्।

स्वपिति—स्वप्+लट्—ति। लिट्—सुष्वाप। लङ्—अस्वपत्, अस्वपीत्। लुङ्—अस्वाप्सीत्।

तस्मिन् स्वपति तु स्वस्थे कर्म्मात्मानः शरीरिणः।
स्वकर्म्मभ्यो निवर्त्तन्ते मनश्च ग्लानिमृच्छति॥ ५३॥

Prose.—तस्मिन् तु स्वस्थे स्वपति [सति] कर्म्मात्मानः शरीरिणः (=जीवात्मानः) स्वकर्म्मभ्यः निवर्त्तन्ते, मनः च ग्लानिम् ऋच्छति।

Bengali.—প্রজাপতি [শারীরিক ও মানসিক ব্যাপার উপসংহৃত করিয়া] সুস্থভাবে নিদ্রিত হইলে, কর্ম্মবশে লব্ধশরীর জীবাত্ম-সমূহ স্বকর্ম্ম হইতে নিবৃত্ত হয়, মনও গ্লানিপ্রাপ্ত হয়॥ ৫৩॥

English.—When he sleeps within himself [after having ceased from all physical and mental activities], all beings, who are endued with bodies according to their acts, cease from their own acts, and the mind also becomes inert. 53.

Kulluka.—पूर्वोक्तमेव स्पष्टयति—तस्मिन् स्वपतीति। तस्मिन् प्रजापतौ निवृत्तेच्छे 'स्वस्थे' (क) उपसंहृतदेहमनोव्यापारे (1) कर्म्मलब्धदेहाः (2) जीवाः (3), 'स्वकर्म्मभ्यः' देहधारणादिभ्यः (4) निवर्त्तन्ते ; मनश्च "सर्व्वेन्द्रियसहितं" वृत्तिरहितं (5) भवति॥ ५३॥

(क) सुस्थे—B, M, G, V. (V reads सुस्थे for स्वस्थे in the Text also, but this will spoil the metre).

Kulluka Explained.

1. स्वस्थे &c.—स्वस्थे (lit. 'when he is in *himself*') means 'when the activities of his body and mind have been withdrawn [by himself].

2. कर्मलब्धदेहाः—A paraphrase of कर्मात्मानः। It means that the Souls are endowed with bodies according to their *actions*.

3. क्षेत्रज्ञाः=Lit. those acquainted with i.e. endowed with body (क्षेत्र) ; i.e., Souls,

4. स्वकर्मभ्यः—From their own acts, viz., taking a new body i.e. birth, &c.

5. मनः सर्वेन्द्रियसहितं &c.—The mind with the other sense-organs ceases to have any activity. [The mind is the impeller of all other organs. सर्व्वेन्द्रियसहितं is not in the Text, it is supplied by Kull.].

Notes.

कर्मात्मानः=कर्म्मलब्धदेहाः—Kull. ; कर्मार्जितशरीराः—Gov. So, they seem to be inclined to analyse the compound thus :—कर्म्मभिः (पूर्व्वकृतैः) आत्मा (शरीरं) येषां, ते—व्यधिकरणो बहुव्रीहिः। But Medh. renders it as कर्मप्रधानाः। So, his analysis would be—कर्म्म आत्मा (प्रधानं) येषां, ते—समानाधिकरणो बहुव्रीहिः। For the meaning, see Kull. Expl. 2.

शरीरिणः—शरीर+इनि, १मा बहुवचने। Those who are endued with *bodies* ; i.e., Souls.

स्वकर्मभ्यः—स्वेषां कर्म्माणि (शरीरग्रहणादीनि), तेभ्यः।

ग्लानिः—ग्लै+नि (औणादिकः)। निवृत्त्वाह: ; inertness.

ऋच्छति—ऋ+लट्—ति। ऋच्छति=गच्छति=प्राप्नोति।

युगपत् तु प्रलीयन्ते यदा तस्मिन् महात्मनि।
तदाऽयं सर्व्वभूतात्मा सुखं स्वपिति निर्वृतः॥ ५४॥

Prose.—यदा तु तस्मिन् महात्मनि [सर्व्वभूतानि] युगपत् प्रलीयन्ते तदा अयं सर्व्वभूतात्मा निर्व्वृतः [सन्] सुखं स्वपिति।

N. B. Medh. observes that the order of the words यद् and

तद् in this Sloka should be inverted. Otherwise this passage will not tally with the preceding Sloka. So the proper अन्वय should be—

यदा तु अयं सर्व्वभूतात्मा निर्वृतः [सन्] सुखं स्वपिति, तदा [सर्व्वभूतानि] युगपत् तस्मिन् महात्मनि प्रलीयन्ते ।

Bengali.—যখন সমস্ত ভূত সেই মহান্ আত্মায় যুগপৎ প্রলীন হয়, তখন সর্ব্বভূতের আত্মা অর্থাৎ পরমাত্মা প্রশান্তভাবে সুখে প্রসুপ্তের ন্যায় অবস্থান করেন ॥ ৫৪ ॥

English.—When all are simultaneously absorbed in that great Soul, then this soul of all beings rests happily in perfect repose. 54.

Kulluka.—इदानीं महाप्रलयमाह—युगपत्त्विति । एकस्मिन्नेव काले यदा तस्मिन् परमात्मनि "सर्व्वभूतानि" प्रलयं यान्ति, तदा अयं सर्व्वभूतानाम् आत्मा 'निर्वृतः' निवृत्त-जाग्रत्स्वप्नव्यापारः, सुखं स्वपिति—सुषुप्त इव भवति (1) । यद्यपि नित्यज्ञानानन्दस्वरूपे परमात्मनि न सुष्वापः, तथापि जीवधर्मोऽयमुपचर्य्यते (2) ॥ ५४ ॥

Kulluka Explained.

1. स्वपिति—सुषुप्त इव भवति—स्वपिति [does not mean 'sleeps,' but it] means 'rests *as if* in sleep', i.e., rests in perfect repose.

2. यद्यपि &c.—Although 'sleep' is not consistent with the nature of परमात्मा who is nothing but eternal consciousness and joy, yet the virtue of the individual soul is here attributed to him.

Notes.

सर्व्वभूतात्मा—सर्व्वभूतानाम् आत्मा—ष्ठतत्पुरुषः ।

सुखम्—Adverb modifying स्वपिति ।

निर्वृतः—निर्—वृ + क्त = शान्तः—contented. The word should be carefully distinguished from निर्वृत्त which means 'accomplished', and from निवृत्त which means 'ceased or withdrawn'.

तमोऽयन्तु समाश्रित्य चिरं तिष्ठति सेन्द्रियः।
न च स्वं कुरुते कर्म्म तदोत्क्रामति मूर्त्तितः॥ ५५॥

Prose.—तदा अयं [जीवात्मा] तु तमः (अज्ञानं) समाश्रित्य सेन्द्रियः [सन्] चिरं तिष्ठति, स्वं कर्म्म च न कुरुते, मूर्त्तितः [च] उत्क्रामति।

Bengali.—তখন জীবাত্মা জ্ঞাননিবৃত্তি অর্থাৎ জ্ঞানাভাব প্রাপ্ত হইয়া ইন্দ্রিয়াদির সহিত দীর্ঘকাল অবস্থান করে, স্বীয় কর্ম্ম (অর্থাৎ শ্বাসপ্রশ্বাসাদি) নিষ্পাদন করে না, এবং দেহ হইতে উৎক্রান্ত হয় অর্থাৎ দেহত্যাগ করে॥ ৫৫॥

English.—Then the individual soul having fallen into nescience (i.e. cessation of knowledge) long remains with its organs, does not perform its own functions and departs from its corporeal frame. 55.

Kulluka.—इदानीं प्रलयप्रसङ्गेन जीवस्य उत्क्रमणमपि श्लोकद्वयेनाह (1)—तमोऽयमिति। 'अयं' जीवः 'तमः' ज्ञाननिवृत्तिं (2) प्राप्य बहुकालमिन्द्रियादि-सहितः (क) तिष्ठति; न च आत्मीयं कर्म्म श्वास-प्रश्वासादिकं (3) करोति; 'मूर्त्तितः', पूर्व्वदेहात 'उत्क्रामति' अन्यत्र गच्छति (4)। लिङ्गशरीरावच्छिन्नस्य जीवस्य उद्गमात् तद्गमनमप्युपपद्यते (5)। तथाचोक्तं बृहदारण्यके [४।४।२]—'तमुत्क्रामन्तं प्राणोऽनूत्क्रामति, प्राणमनूत्क्रामन्तं सर्व्वे प्राणा अनूत्क्रामन्ति' (6)। प्राणाः—इन्द्रियाणि (7)॥ ५५॥

Kulluka Explained.

1. इदानीं &c.—Here in connection with Pralaya the author speaks of the exit of the individual soul in these two Slokas.

2. तमः &c.—तमस् means 'cessation of knowledge,' i. e., unconsciousness or nescience.

3. आत्मीयं कर्म्म &c.—Its own (आत्मीय) acts, viz, breathing in, breathing out, &c.

4. तदा &c.—At that time (i. e. during the प्रलय) it goes out of the body. परमात्मनि लीयत इत्यर्थः।

5. लिङ्गशरीरावच्छिन्नस्य &c.—The individual soul encased in

(क) इन्द्रियसहित :—A.

the astral body goes out. So also the इन्द्रियs, &c., (of which the astral body is made up) may be said, with propriety, to go out.

6. तम् उत्क्रामन्तम् &c.—The vital air follows the departing soul. The प्राणs (i.e. इन्द्रियs) follow the departing vital air.

7. प्राणा: इन्द्रियाणि—[In the above quotation] the word प्राणा: means the sense-organs.

Notes.

तदा अयं (जीवात्मा) तम: समाश्रित्य तिष्ठति—During the period between a प्रलय and a new creation, the individual soul remains unconscious. *as it then possesses no स्थूलदेह which is a medium essential for feeling pleasure and pain.*

तदा—This तदा is probably to be taken with the यदा in Sl. 54, and *not* with one to be understood in the present Sloka. Thus—यदा सर्व्वभूतानि युगपत् तस्मिन् प्रलीयन्ते, तदा अयं (जीवात्मा) तम: समाश्रित्य तिष्ठति, स्वं कर्म न कुरुते ; मूर्त्तितश्च उत्क्रामति। Gov., however, seems to read तमो यदा समाश्रित्य &c.

मूर्त्तित:—मूर्त्ति + तस्, पञ्चम्या: ।

यदाऽणुमात्रिको भूत्वा बीजं स्थास्नु (क) चरिष्णु च ।
समाविशति संसृष्टस्तदा मूर्त्तिं विमुञ्चति ॥ ५६ ॥ ✓

Prose.—यदा अणुमात्रिक: भूत्वा स्थास्नु चरिष्णु च बीजं समाविशति, तदा संसृष्ट: (=पुर्य्यष्टकेन युक्त:) सन् मूर्त्तिं विमुञ्चति (=गृह्णाति) ।

Substance.—प्रलयानन्तरे जीवात्मा इन्द्रियादिसहित: चिरं तिष्ठति। तत: स्वीयप्राक्तनकर्म्मानुसारेण वृक्षादिस्थावरयौनौ मनुष्यादिजङ्गमयोनौ वा जायमान: शरीरं परिगृह्णाति ।

Bengali.—যখন জীবাত্মা [পুর্য্যষ্টক বা লিঙ্গশরীর নামক] সূক্ষ্মাবয়ব প্রাপ্ত হইয়া স্থাবর বা জঙ্গম বীজে প্রবৃষ্ট হয়, তখন সেই জীবাত্মা পুর্য্যষ্টক অর্থাৎ প্রাণাদির সহিত মিলিত হইয়া মূর্ত্তি (অর্থাৎ স্থূল শরীর) গ্রহণ করে। ৫৬।

English.—When having become elemental, i. e., encased in the astral body (composed of the eight constituents), it

(क) स्थास्तु—A.

enters into mobile (i. e animal) or immobile (i. e., vegetable) seed, it assumes a [gross] body. 56.

Kulluka.—कदा देहान्तरं गृह्णातीत्यत आह (1)—यदाणुमात्रिकः इत्यादि । अणवो, मात्राः पुर्य्यष्टकरूपा यस्य सः अणुमात्रिकः (2) । पुर्य्यष्टकशब्देन भूतादीन्यष्टावुच्यन्ते (3) । तदुक्तं सनन्देन—'भूतेन्द्रियमनोबुद्धिवासनाकर्म्मवायवः । अविद्या चाष्टकं प्रोक्तं पुर्य्यष्टमृषिसत्तमैः' (4) ॥ ब्रह्मपुराणेऽप्युक्तं—'पुर्य्यष्टकेन लिङ्गेन प्राणाद्येन स युज्यते । तेन बद्धस्य वै बन्धो मोक्षो मुक्तस्य तेन तु' (5) ॥ यदा अणुमात्रिको 'भूत्वा' सम्पद्य, स्थास्नु (क)—वृक्षादिहेतुभूतं (6), चरिष्णु—मानुषादिकारणं (7), बीजम् 'आविशति' अधितिष्ठति तदा 'संसृष्टः' पुर्य्यष्टकयुक्तो 'मूर्त्तिं' स्थूलदेहान्तरं—कर्म्मानुरूपं, 'विमुञ्चति' गृह्णाति ॥ ५६ ॥

Kulluka Explained.

1. कदा &c.—(In reply to the question) when does the individual soul assume another body, he says—यदा अणुमात्रिकः &c.

2. अणवः &c.—अणुमात्रिकः means that whose forms are attenuated.

3. पुर्य्यष्टकशब्देन &c.—The word पुर्य्यष्टक means the eight things, viz., भूत, &c. [पुरि (देहे) अष्टकम् (अष्टौ अङ्गानि) इति पुरि + अष्टकम्, समासे सप्तम्याः अलुक् ।]

4. भूतेन्द्रिय &c.—भूतs (5 elements), इन्द्रियs (senses), मनस्, बुद्धिः, वासना (memories of past actions), कर्म्म, वायुs (5 vital breaths) and अविद्या (nescience)—these eight are called पुर्य्यष्टक ।

5. पुर्य्यष्टकेन &c.—The soul (सः) joins the पुर्य्यष्टक [otherwise called] लिङ्ग (लिङ्गशरीर) or astral body which consists of प्राण, &c. When the soul is within that, it is said to be encased (बद्ध), and when it is released by that it is said to be free (मुक्त) ।

6. स्थास्नु &c.—The immobile seed (i.e., the seed of an immobile creation), i.e., the *cause* which makes the soul take its birth as an immobile creation, i.e., the cause which makes

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(क) स्थाणु—A.

the soul take its birth as an immovable (स्थाणु) thing, such as a tree, &c.

7. चरिष्णु &c.—The mobile seed (i.e., the seed of a mobile creation), i.e., the *cause* which makes the soul take its birth as a movable (चरिष्णु = जङ्गम) thing, such as a man, &c.

Notes.

अणुमात्रिक:—अण्व्य: मात्रा: यस्य स: अणुमात्रिक:। अणुमात्रिक is formed irregularly ; or we might analyse it thus—अण्व्य: मात्रा: इति अणुमात्रा:। "अणुमात्रा+ठक् = अणुमात्रिक:। Only the initial vowel of the last member is lengthened here. Cf. गुरुलाघवम् in S'akuntalá, V.

स्थाणु बीजं, चरिष्णु बीजम्—These are instances of 'transferred epithet', the epithets स्थाणु annd चरिष्णु being transferred from the 'creation' to the 'seed'.

स्थाणु—स्था+णु। 'स्थाजिस्थश गस्नु'। क्लीवलिङ्ग।
चरिष्णु—चर्+इष्णुच्। क्लीवलिङ्ग।
विनुदति = ग्लपयति—A peculiar meaning. Generally in such cases the prefix वि means विशेष, but here it means विरोध—the opposite of नुदति is ग्लपयति।

एवं स जाग्रत्स्वप्नाभ्यामिदं सर्व्वं चराचरम्।
सञ्जीवयति चाजस्रं प्रमापयति चाव्यय: ॥ ५७ ॥

Prose.—स: एवं जाग्रत्स्वप्नाभ्याम् इदं सर्व्वं चराचरम् अजस्रं संजीवयति च [स्वयं च] अव्यय: प्रमापयति च।

Bengali.—ব্রহ্মা এইরূপে স্বকীয় জাগরণ এবং নিদ্রা দ্বারা এই সমস্ত চরাচর বিশ্বকে নিরন্তর সঞ্জীবিত করেন এবং স্বয়ং অবিনাশী থাকিয়া বিনষ্ট করেন। ৫৭ ॥

English.—Thus he, by his own waking and sleeping, creates and destroys perpetually, while himself imperishable, this whole movable and immovable world. 57.

Kulluka.—प्रासङ्गिकं जीवस्योत्क्रमणम् अभिधाय प्रकृतमुपसंहरति (1)—एवं स जाग्रत्स्वप्नाभ्यामिति। स ब्रह्मा अनेन प्रकारेण स्वीय-जाग्रत्स्वप्नाभ्यामिदं स्थावर-जङ्गमं सञ्जीवयति मारयति च। 'अजस्त्र' सततम्। 'अव्ययः' अविनाशी ॥ ५७ ॥

Kulluka Explained.

1. प्रासङ्गिकं &c.—After having narrated incidentally (प्रासङ्गिकं) the exit of the individual soul, he concludes the proper (प्रकृत) subject.

Notes.

जाग्रत्स्वप्नाभ्याम्—The word जाग्रत् (जागृ+शतृ) is to be taken here as a noun. To avoid this the commentator Gangádhara reads जागरस्वप्नाभ्याम् and omits the सः in the Text. But in both cases there is a violation of the rules of the ordinary अनुष्टुभ् metre.

चराचरम्—चरं च अचरं च इति समाहारद्वन्द्वः।

अजस्रम्—नञ्—जस+र।...The use of this word shows that the cycle of creation and destruction is eternal.

प्रमापयति—प्र—मी (हिंसायाम्—not मा)+णिच+लट्—ति।

अव्ययः—नास्ति व्ययः (नाशः) यस्य सः—बहुव्रीहिः; imperishable.

इदं शास्त्रन्तु कृत्वासौ मामेव स्वयमादितः।
विधिवद् ग्राहयामास मरीच्यादींस्त्वहं मुनीन् ॥ ५८ ॥

Prose.—असौ इदं शास्त्रं तु कृत्वा आदितः (=आदौ) माम् एव स्वयं विधिवत् ग्राहयामास, अहं तु मरीच्यादीन् मुनीन् [ग्राहितवान्]।

Bengali.—ব্রহ্মা এই শাস্ত্র প্রণয়ন করিয়া প্রথমে কেবল আমাকে স্বয়ং যথাবিধি অধ্যয়ন করাইয়াছিলেন, এবং আমি মরীচি প্রভৃতি মুনিগণকে অধ্যয়ন করাইয়াছি॥ ৫৮॥

English.—Having prepared this S'ástra, he himself duly taught it first of all to me alone, and I taught it to the sages, Maríchi and others. 58.

Kulluka.—इदं शास्त्रमिति। असौ ब्रह्मा इदं शास्त्रं कृत्वा सृष्ट्यादौ मामेव विधिवत् शास्त्रोक्ताङ्गजातानुष्ठानेन (1) अध्यापितवान्, अहं तु मरीच्यादीन् अध्यापितवान्।

ननु, ब्रह्मकृतत्वेऽस्य शास्त्रस्य कथं मानवव्यपदेशः (2)? अत्र मेधातिथिः—शास्त्रशब्देन शास्त्रार्थो विधिनिषेधसमूह उच्यते। तं ब्रह्मा मनुं ग्राहयामास, मनुस्तु तत्प्रतिपादकं ग्रन्थं कृतवान् इति न विरोधः (3)। अन्ये तु, ब्रह्मकृतत्वेऽप्यस्य शास्त्रस्य मनुना प्रथमं मरीच्यादिभ्यः स्वरूपतः अर्थतः प्रकाशितत्वात् मानवव्यपदेशः, वेदापौरुषेयत्वेऽपि काठकादिव्यपदेशवत् (4)। इदं तु उच्यते,—ब्रह्मणा शतसाहस्रमिदं धर्मशास्त्रं कृत्वा मनुरध्यापित आसीत्, ततस्तेन च स्ववचनेन संक्षिप्य शिष्येभ्यः प्रतिपादितम् इत्यविरोधः (5)। तथाच नारदः 'शतसाहस्रोऽयं ग्रन्थः' इति स्मरति स्म (6) ॥ ५८ ॥

Kulluka Explained.

1. विधिवत् &c.—विधिवत् (i. e. properly) means attended with the observance of all (जातं=समूहः) the subsidiaries mentioned in the S'ástras.

2. ननु &c.—Well, how is it that this work is called मानव although it was prepared by ब्रह्मा।

3. शास्त्रशब्देन &c.—Here the word शास्त्र means (not a systematised code but) the injunctions and prohibitions mentioned in the S'ástras. Brahmá taught those to Manu, and then Manu prepared a code on the basis of those rules.

4. अन्ये तु &c.—Others, again, hold—This S'ástra, although originally written by ब्रह्मा, is called मानव as it was itself (स्वरूपतः), with its meanings (अर्थतः), made known to Maríchi, &c., for the first time *by Manu.* It is called after him, just as the eternal Veda is sometimes called after its propounders, e. g., काठ, कुथुम, &c.

5. इदं तु उच्यते—But the real thing is said thus:—Brahmá originally prepared this S'ástra with 100,000 verses and taught it to Manu. Then, again, Manu, after having

abridged the work in his own words, taught it to his pupils. So, there is no anomaly.

6. स्मरति स्म—[This is the predicate of नारद:]।
N. B. Quotations from स्मृति are introduced with a derivative of the root स्मृ, viz. स्मरति, स्मर्यते, &c., [and those from श्रुति are introduced with a derivative of the root श्रु, e. g. श्रूयते, &c.]

Notes.

६ असौ (ब्रह्मा) इदं शास्त्रं कृत्वा मां ग्राहयामास—

Q. How is it that the S'ástra, which is here distinctly said to have been framed by Brahmá, is called मानवशास्त्र ?

Ans. (i) The injunctive and prohibitive rules were originally enunciated by Brahmá, but they were systematised by Manu ; hence the S'ástra is called मानवशास्त्र. See Kull. Expl. 3.

(ii) Though originally prepared by Brahmá, the शास्त्र is called मानवशास्त्र on account of its being first explained before the world by Manu. See Kull. Expl. 4.

(iii) Though originally prepared by Brahmá, the शास्त्र is called मानवशास्त्र on account of its being abridged by Manu. See Kull. Expl. 4.

N. B. Kull.'s language leads one to suppose that Medh. concludes his discussions on the subject as given in heading (i). But as a matter of fact he notices the next two views also. We quote from Medh. below :—

इह शास्त्रशब्देन स्मार्तविधिप्रतिषेधसमूह उच्यते, न तु ग्रन्थः, तस्य मनुना कृतत्वात्। तथाहि मानव इति व्यपदेशोऽस्य ; इतरथा हि हैरण्यगर्भ इति व्यपदिश्येत। कृचित्तु हिरण्यगर्भेणापि कृते ग्रन्थे मनुना बहूनां प्रकाशितत्वात् तेन व्यपदेशो युज्यते एव। यथा हिमवति प्रथममुपलभ्यमाना गङ्गा अन्यतोऽप्युत्पन्ना हैमवतीति व्यपदिश्यते, यथा च नित्यदर्शनात् काठकं प्रवचनं कठेन व्यपदिश्यते।...नारदश्च स्मरति—शतसाहस्रोऽयं ग्रन्थः प्रजापतिना कृतः, ततः स मन्वादिभिः क्रमेण संक्षिप्त इति अतः अन्यकृतत्वेऽपि मानवव्यपदेशो न विरुद्धः।

श्रावयामास—श्रु+णिच्+लिट्—अ। The root श्रु is regarded as a बुद्ध्यर्थक root. Hence the nominative in the अणिजन्त form takes द्वितीया in the णिजन्त form by rule 'गतिबुद्धिप्रत्यवसानार्थशब्द-कर्म्माऽकर्मकाणाम् अणिकर्त्ता स णौ'।

अहम्—Its predicate cannot be श्रावयामास, but some such other word is to be understood, e. g., अध्यापयम्, &c. N. B. लिट् is not used ordinarily in connection with 1st person, singular; hence, the necessity of understanding a separate verb.

स्वयम्, आदितः and विधिवत्—The words signify that the S'ástra was taught to Manu intact. Not the slightest portion of it was lost. Cf. Medh.—

स्वयम् आदितः विधिवद् इत्येभिः पदैः आगमस्य अविभ्रंश उच्यते। ग्रन्थकारेण हि स्वकृतो ग्रन्थो यः 'स्वयम्' अध्याप्यते प्रथमं, तत्र मात्रापि न परिहीयते। अन्यस्य हि तस्मादधिगतवतः अन्यम् अध्यापयतः न तद्ग्रन्थाऽविनाशी यथा भवति। कर्त्तुरप्यध्यापितपूर्व्वस्य प्रतिष्ठापितोऽपि मया पूर्व्वम् अयं ग्रन्थः इति द्वितीयवारं प्रमादालस्यादिना भ्रंशः सम्भाव्यते। अतः 'आदितः' इत्युक्तम्। 'विधिवत्'—शिष्योपाध्याययोः अनन्यमनस्कतादिगुणः अवहितचित्तता 'विधिः'।

एतद्वोऽयं भृगुः शास्त्रं श्रावयिष्यत्यशेषतः।
एतद्धि मत्तोऽधिजगे सर्व्वमेषोऽखिलं मुनिः॥ ५९ ॥

Prose.—अयं भृगुः एतत् शास्त्रम् अशेषतः वः (=युष्माकम्, अथवा युष्मभ्यम्) श्रावयिष्यति। एषः मुनिः हि एतत् सर्वम् अखिलं मत्तः (=मत्सकाशात्) अधिजगे।

Bengali.—এই ভৃগু এই শাস্ত্র আপনাদিগকে সম্পূর্ণভাবে শ্রবণ করাইবেন। যেহেতু এই মুনি এই সমগ্র শাস্ত্র আমার নিকটে সম্পূর্ণভাবে অধ্যয়ন করিয়াছেন॥ ৫৯॥

English.—This (sage) Bhrigu will fully narrate to you this S'àstra; for this sage has learnt it all in its entirety from me. 59.

Kulluka.—एतद्वोऽयमित्यादि। एतच्छास्त्रम् अयं भृगुः युष्माकमखिलं कथयिष्यति, यस्मादेषोऽशेषमेतन्मत्तः अधीतवान्॥ ५९॥

Notes.

वः—Kull. takes it to be षष्ठी, बहुवचन। It may also be taken as चतुर्थी, बहुवचन।

एतत्—Adj. of शास्त्रम्।

मत्तः—अस्मद्+तस्, पञ्चम्याः; अस्मद् इत्यस्य मत् इत्यादेशः। पञ्चमी is here used by the rule 'आख्याता उपयोगे'।

अखिलम्—असंक्षिप्तम्; fully. खिल means 'संक्षिप्त' (abridged).

ततस्तथा स तेनोक्तो महर्षिर्मनुना भृगुः।
तानब्रवीदृषीन् सर्व्वान् प्रीतात्मा श्रूयतामिति॥ ६०॥

Prose.—ततः सः महर्षिः भृगुः तेन मनुना तथा उक्तः प्रीतात्मा [सन्] तान् सर्वान् ऋषीन् 'श्रूयताम्' इति अब्रवीत्।

English.—Then that great seer Bhrigu being thus directed by Manu said, with a joyous heart, to all those sages:—"Please listen". 60.

Bengali.—মহর্ষি ভৃগু মনুকর্ত্তৃক সেইরূপ উক্ত হইয়া প্রীত হইলেন, এবং "আপনারা শুনুন" এই কথা সেই ঋষিগণকে বলিলেন॥ ৬০॥

Kulluka.—ततस्तथेति। स भृगुर्म्मनुना तथा उक्तः—अयं श्रावयिष्यति इत्युक्तः (क). 'ततः' अनन्तरम् "अनेकमुनिसन्निधौ गुरुसम्भावनया" प्रीतमनाः (१) तानृषीन् प्रत्युवाच—श्रूयतामिति॥ ६०॥

Kulluka Explained.

१. अनेकमुनिसन्निधौ &c.—N. B. This is the meaning of the word प्रीतात्मा occurring in the text. The meaning is—he was pleased on account of his being honoured by his preceptor in the presence of a host of sages. [The *reason* does not occur in the text, but has been supplied by the commentator.]

Notes.

प्रीतात्मा—Adj. of भृगुः।

(क) अयं श्रावयिष्यतीति यस्मादधिगतो इत्युक्तः—All except A.

स्वायम्भुवस्यास्य मनोः षड्वंश्या मनवोऽपरे ।
सृष्टवन्तः प्रजाः स्वाः स्वा महात्मानो महौजसः ॥ ६१ ॥

Prose.—स्वायम्भुवस्य अस्य मनोः वंश्याः (=वंशोद्भवाः) महात्मानः महौजसः अपरे षट् मनवः स्वाः स्वाः प्रजाः सृष्टवन्तः ।

Bengali.—এই স্বায়ম্ভুবমনুর সহিত একবংশে উৎপন্ন [এবং তুল্যক্রিয়] মহাত্মা ও মহাতেজস্বী অন্য ছয়জন মনু স্ব স্ব [অধিকারকালে] প্রজা সৃষ্টি করিয়াছিলেন ॥ ৬১ ॥

English.—Six other high-minded and very powerful Manus sprung from the same stock [and doing the same work] as Swáyambhuva Manu, created their own offspring [in their respective terms of supremacy]. 61.

Kulluka.—स्वायम्भुवस्येति । ब्रह्मपौत्त्रस्य (क) (1) अस्य मनोः षट् वंशप्रभवाः मनवः एवंकार्य्यकारिणः (2)—स्वे स्वे काले सृष्टिपालनादौ अधिकृताः स्वाः स्वाः प्रजाः उत्पादितवन्तः ॥ ६१ ॥

Kulluka Explained.

1. ब्रह्मपौत्त्रस्य—[This is the parphrase of स्वायम्भुवस्य । For the genealogy of Manu, see the chart in page xviii of the Introduction].

2. एवंकार्य्यकारिणः—Whose office was the same [as that of स्वायम्भुव मनु]. N. B. This sense it extracted from the word वंश्य which may be of two classes :—

(i) By birth (जन्म) in the same family, and (ii) by office (कर्म्म) of the same nature. This has been fully and clearly discussed by Medhátithi from whom we quote below :—

सर्व्वे (=सर्व्वे मनवः) हि साक्षात् ब्रह्मणा सृष्टाः, <u>एकजन्मसम्बन्धात् वंश्याः उच्यन्ते</u> ; <u>अथवा एकस्मिन् कार्य्ये अधिकृताः वंश्याः</u>, एककर्म्मान्वयेन प्राणिनां वंश-व्यवहारो भवति—यो मुनी व्याकरणस्य वंश्यौ इति । [N. B. Honours students may compare with this latter view what they have got in the Siddhánta Kaumudí on the rule 'संख्या वंश्येन'].

(क) ब्रह्मपुत्त्रस्य—M, P, and G.

Kull. follows Medh. even in the minute details, but he is often too concise to be clear.

Notes.

स्वायम्भुवस्य—स्वयम्भू+अण्—गोत्रापत्यार्थे। 'ओर्गुणः' इति सूत्रे ण 'स्वायम्भव' इति रूपे प्राप्तेऽपि 'स्वायम्भुव' इति रूपम्, संज्ञापूर्व्वकविधेरनित्यत्वात।

स्वारोचिषश्चौत्तमिश्च तामसो रैवतस्तथा।
चाक्षुषश्च महातेजा विवस्वत्सुत एव च॥ ६२॥

Prose.—महातेजाः स्वारोचिषः च औत्तमिः च तामसः तथा रैवतः चाक्षुषः च विवस्वत्सुतः एव च [एते पूर्वोक्ताः षट् मनवः]।

Bengali.—মহাতেজাঃ স্বারোচিষ, ঔত্তমি, তামস, রৈবত, চাক্ষুষ এবং বিবস্বৎসুত অর্থাৎ বৈবস্বত—ইঁহারা সেই ছয় মনু। ৬২।

English.—Swárochisha, Auttami, Támasa, Raivata, Chákshusha and Vivaswat-suta (i.e. Vaivaswata)—these are the six Manus of great glory. 62.

Kulluka.—स्वारोचिषश्चेति। एते मनवः षट् नामतः निर्द्दिष्टाः॥ ६२॥

Notes.

स्वारोचिषः, &c —These six together with स्वायम्भुव मनु, their common ancestor, and the 7 other Manus referred to in I. 59 make the 14 Manus. See Notes on अन्यान् सप्त मनून् in Sl. 36.

The Márkandeya Purána (ch. 66, 72–77) gives a detailed history of these names. It will appear therefrom that the proper name of स्वारोचिष (son of स्वरोचिस) is द्युतिमत्, and that of विवस्वत्सुत (son of विवस्वत्) is वैवस्वत। The other names are both derivative and proper. Thus उत्तमस्य अपत्यं पुमान् इति औत्तमिः, (सुराष्ट्रात्) तमसि (= अन्धकारे) जातः इति तामसः, (दुर्गमात्) रेवत्याः अपत्यं पुमान् इति रैवतः, (अनमित्रस्य पुत्रोऽपि) पूर्व्वजन्मनि ब्रह्मणः चक्षुषो जातः इति चाक्षुषः—इत्येव तेषां नामानि।

महातेजाः—महत् तेजः यस्य सः। It is an adjective qualifying the name विवस्वत्सुतः only (who is now in the ascendency), or rather all the six names.

स्वायम्भुवाद्याः सप्तैते मनवो भूरितेजसः ।
स्वे स्वेऽन्तरे सर्व्वमिदमुत्पाद्यापुश्चराचरम् ॥ ६३ ॥

Prose.—स्वायम्भुवाद्याः एते सप्त भूरितेजसः मनवः स्वे स्वे अन्तरे सर्वम् इदं चराचरम् उत्पाद्य आपुः (=पालितवन्तः)।

Bengali.—স্বায়ম্ভুবপ্রভৃতি মহাতেজস্বী এই সাত জন মনু স্ব স্ব অধিকারকালে এই স্থাবরজঙ্গমাত্মক সমস্ত জগৎ সৃষ্টি করিয়া পালন করিয়াছেন [এবং সৃষ্টি করিয়া পালন করিয়া থাকেন] ॥৬৩॥

English.—The seven very glorious Manus of whom Swáyambhuva was the first, have produced and preserved the whole movable and immovable creation in their respective periods [of supremacy] [and they still do the same]. 63.

Kulluka.—स्वायम्भुवेति स्वायम्भुव-प्रमुखाः सप्त अमी मनवः स्वीयस्वीयाधिकारकाले इदं स्थावरजङ्गममुत्पाद्य पालितवन्तः (१) ॥ ६३ ॥

Kulluka Explained.

1. पालितवन्तः—[This is the paraphrase of आपुः in the text].

Notes.

स्वे स्वे अन्तरे—मन्वन्तर is the term of Manu. Speaking in round numbers it consists of 306, 720,000 human years. (See I. 79).

आपुः—पा+लङ्—अन्। The past sense is not emphasised, as the cycle of creation is eternal.

निमेषा दश चाष्टौ च काष्ठा त्रिंशत्तु ताः कला ।
त्रिंशत् कला (क) मुहूर्त्तः स्यादहोरात्रन्तु तावतः ॥ ६४ ॥

Prose.—दश च अष्टौ च निमेषाः [काष्ठा [स्यात्]। त्रिंशत् तु ताः (=काष्ठाः) कला [स्यात्]। त्रिंशत् कलाः मुहूर्त्तः स्यात्। तावतः (= त्रिंशत्) [मुहूर्त्तान्] अहोरात्रं [विद्यात्]।

(क) त्रिंशत्कलाः—A. This reading, though open to criticism here, is found in Jolly as well as in the Mahá-Bhárata.

Bengali.—অষ্টাদশ নিমেষে এক কাষ্ঠা, ত্রিংশৎ কাষ্ঠায় এক কলা, ত্রিংশৎ কলায় এক মুহূর্ত, এবং ত্রিংশৎ মুহূর্তে এক অহোরাত্র জানিবেন ॥ ৬৪ ॥

English.—Ten and eight (i e. eighteen) winks of the eye make one Káshthá, 30 Káshthás make one Kalá, 30 Kalás make one Muhûrta, and so many (i.e. 30) Muhûrtas are called an Ahorátra (one day and night). 64.

Kulluka.—इदानीम् उक्त-मन्वन्तर-सृष्टि-प्रलयादि-कालपरिमाण-परिज्ञानाय आह—निमेषा दश चाष्टाविति (1)। अक्षिपक्ष्मणोः स्वाभाविकस्य उन्मेषस्य सहकारी [सहचारी ?] 'निमेषः' (क) (2), ते अष्टादश—काष्ठा नाम कालः, त्रिंशत् च काष्ठाः कलासंज्ञकः, त्रिंशत् कला मुहूर्ताख्यः कालः, 'तावतः' (ख) त्रिंशन्मुहूर्तान् अहोरात्रं कालं "विद्यात्"। 'तावतः' इति द्वितीयानिर्देशात् 'विद्यात्' इत्यध्याहारः (3) ॥ ६४ ॥

Kulluka Explained.

1. इदानीं &c.—Now he proceeds to fix the measure of time such as काष्ठा, &c., in order to give an idea of a मन्वन्तर, a सृष्टि, a प्रलय, &c , already mentioned.

2. अक्षिपक्ष्मणोः &c.—The winking of the eye-lashes [at intervals] is called निमेष which is concomitant to the natural condition viz. उन्मेष। [अक्षिपक्ष्मणोः does not mean 'of the eye together with the eye-lashes' as one of the Editors puts it, but it means of the *two* eye-lashes'.]

N. B. On the word निमेष Medh. and Gov. have commented thus :—अथ कोऽयं निमेषो नाम ? अक्षिपक्ष्मणोः नैसर्गिकं कर्म्म (नैसर्गिकः कम्पः ?) उन्मेष-सहचारी।—Medh. (in Sl. 65). निमेषः—अक्षिपक्ष्मणोः स्वाभाविकः कम्पः उन्मेष-सहचारी।—Gov. When comparing Kull. here with Medh. and Gov. it should be remembered that उन्मेष is principally the natural condition, but when considered as a कम्प, निमेष is the natural act.

(क) स्वाभाविकस्य उन्मेषस्य सहकारी [सहचारी ?] निमेषः—A, B, G, M, S. स्वाभाविकः कम्प उन्मेषः तत्सहकारी निमेषः—P. स्वाभाविकः उन्मेष-संकोचो निमेषः—Bg, Bh, Bk, J, V.

(ख) तावत्—All except A and G.

3. तावत: &c.—On the strength of the 2nd case-ending in तावत: the verb विद्यात् (or some such other word) is to be understood.

Notes.

निमेष:—Here it means the *time* required for the twinkling of the eye. [Medh. remarks that this is also put as follows—यावता कालेन व्यक्तम् अक्षरम् उच्चार्य्यते स: निमेष:—the time necessary to articulate a (short) vowel is called निमेष ।]

दश च अष्टौ च = अष्टादश । According to Mahá-bhárata and the Puránas 15 निमेषs make one काष्ठा । (cf. Mahá-bhárata. S'ánti, 231, 12 ; Vishnu-purána, I.3.7 ; &c.). The commentator सर्वज्ञनारायण reconciles these two opinions by saying that when the निमेषs are faster, then 18 निमेषs make one काष्ठा ; and when they are slower, then 15 निमेषs make one काष्ठा ।

स्यात्—Singular in accordance with the विधेय (predicate) मुहूर्त:, although त्रिंशत् कला: is in plural.

अहोरात्रम्—अहश्च रात्रिश्च इति अहोरात्र:, तम्, समाहारद्वन्द्व:, but not in the neuter gender. The rule is 'रात्राह्नाहा: पुंसि' । See Notes on अहोरात्रे in the next Sloka.

तावत:—(i) Some explain तावत: (२या) by taking it in the sense of तावन्त: (१मा) । But this is a queer course.

(ii) Some read तावता for तावत: ।

Both these ignore the difficulty about the word अहोरात्रम् which should have been in the masculine gender. It should be noted, however, that there was for some time a tendency in some quarters to use the word अहोरात्र in neuter gender on account of समाहार ! Cf. तत्त्वबोधिनी on the Sûtra 'अह: सर्व्वैकदेश- &c.'—" 'स नपुंसकम्' इत्येतत् बाधित्वा परत्वात् 'रात्राह्नाहा:' इति पुंस्त्वम् । एतेन एकवद्भावात् क्लीवता इति प्राचो ग्रन्थ: परास्त:" ।

(iii) Gangádhara reads अहोरात्रस्तु तावता and avoids all difficulties.

(iv) Medh., Gov. and Kull. take अहोरात्रम् as द्वितीयान्त and explain the २या विभक्ति by understanding the word विद्यात् after it.

अहोरात्रे विभजते सूर्य्यो मानुषदैविके ।
रात्रिः स्वप्नाय भूतानां चेष्टायै कर्म्मणामहः ॥ ६५ ॥

Prose.—सूर्य्यः मानुषदैविके अहोरात्रे विभजते । रात्रिः भूतानां स्वप्नाय, अहः कर्म्मणां चेष्टायै [भवति] ।

Bengali.—সূর্য্য মানুষ এবং দৈব অহোরাত্র বিভাগ করিয়া থাকেন। রাত্রি প্রাণিগণের নিদ্রার নিমিত্ত, এবং দিবস কর্ম্ম সম্পাদনের নিমিত্ত। ৬৫।

English—The sun divides day and night, [both] human and divine. Night is for the repose of beings, and day for the performance of their acts. 65.

Kulluka.—अहोरात्रे इति । मानुष-दैव-सम्बन्धिनी दिनरात्रिकालौ आदित्यः पृथक्करोति । तयोर्म्मध्ये भूतानां स्वापार्थं रात्रिर्भवति, कर्म्मानुष्ठानार्थञ्च दिवसम् ॥ ६५ ॥

Notes.

अहरात्रे—A Vedic form by the rule 'इमन्तयिग्नरी अहरात्रे च छन्दसि'। The exposition is अहश्च रात्रिश्च which in लौकिक Sanskrit would give the form अहोरात्रः—(i) masculine and (ii) singular, by the rules (i) जातिरप्राणिनाम् (which directs समाहार and consequently singular number) and (ii) रात्राह्नाहाः पुंसि (which brings masculine gender to compounds ending in रात्र, the form रात्रि here being changed into रात्र, by the rule 'अहः सर्व्वैकदेश-संख्यात-पुण्याच्च रात्रेः') । In लौकिक Sanskrit the dual number might be defended, but the masculine gender can on no account be avoided. See note (ii) on तावतः in Sl. 64.

मानुषदैविके—मानुषं च दैविकं च मानुषदैविके । Adj. of अहोरात्रे । In the Slokas which follow we read four kinds of अहोरात्र—मानुष, पित्र्य, दैविक and ब्राह्म । But here the author speaks of the sun's dividing the अहोरात्रs of the *men* and of the *gods* only. Those of the पितृs and of ब्रह्मा are left out. Why ? In answer to this the commentator Rághavánanda says that these two adjectives मानुष and दैविक, are intended to include ब्राह्म and पित्र्य also

—'मानुषदैविके इति ब्राह्म-पित्र्ययोरप्युपलक्षणम्'। But Sarvajna-Náráyana speaks differently with regard to पित्र्य अहोरात्र and remains silent about the omission of ब्राह्म अहोरात्र। He says—पित्र्याहोरात्रस्य तु तिथिनियतत्वेन चन्द्रनियम्यत्वात् न सूर्यो नियामकः; i.e., it is not the sun but the moon who divides the पित्र्य अहोरात्र which are regulated by the तिथिs (phases of the *moon*). This is also supported by the next Sloka which speaks of the पित्र्य अहोरात्र as being composed of two पक्षs (which are regulated by the *moon*).

सूर्यः—सृ + क्यप्, निपातनात्।

चेष्टा—चेष्टा means 'physical effort'.

पित्र्ये रात्र्यहनी मासः प्रविभागस्तु पक्षयोः।
कर्मचेष्टास्वहः कृष्णः शुक्लः स्वप्नाय शर्वरी॥ ६६॥

Prose—मासः (=लौकिकः मासः) पित्र्ये रात्र्यहनी, [तयोः] प्रविभागः तु पक्षयोः [भवति]। कृष्णः [पक्षः] कर्मचेष्टासु (= कर्मचेष्टायै) अहः [भवति], शुक्लः [पक्षः] स्वप्नाय शर्वरी [भवति]।

Bengali.—মানুষের এক মাস পিতৃগণের এক অহোরাত্র। [কৃষ্ণ ও শুক্ল এই] পক্ষদ্বয়ে উক্ত অহোরাত্রের প্রবিভাগ হয়। কৃষ্ণপক্ষ তাঁহাদিগের কর্ম্মসম্পাদনের নিমিত্ত দিন, এবং শুক্লপক্ষ তাঁহাদিগের নিদ্রার নিমিত্ত রাত্রি॥ ৬৬॥

English.—One [human] month is a day and a night of the Manes, and [their] division is by [lunar] fortnights. The dark fortnight is their day for activities, and the bright fortnight is their night for repose. 66.

Kulluka.—पित्र्ये इति। मानुषाणां मासः पितॄणामहोरात्र' भवति (क) १)। तत्र पक्षद्वयेन विभागः—कर्म्मानुष्ठानाय कृष्णपक्षः अहः, स्वापार्थं शुक्लपक्षो रात्रिः (2)॥ ६६

(क) अहोरात्रे भवतः—All except A. But the word अहोरात्र is seldom to be found in dual in लौकिक Sanskrit. For the gender used by Kull., see Kull. Expl. 1.

Kulluka Explained.

1. मानुषाणां &c.—A month of men makes an अहोरात्र (day and night) of the पितृs.

N. B. For Kull.'s use of neuter gender in अहोरात्र, see note (ii) on तावत: in Sl. 64. Kull. again uses the word in neuter in his Tíká on Sl. 73.

2. कर्म्मानुष्ठानाय &c.—The dark fortnight, which is the period for पित्र्य acts is their 'day,' and the bright fortnight their 'night'.

N. B. It is rather perplexing to the beginner to note that the कृष्णपक्ष (and not the शुक्लपक्ष) is the 'day' of the पितृs. But that is so, and for the following reason :—पित्र्य acts (e.g., पार्व्वणश्राद्ध, &c.,) are generally enjoined to be performed during the कृष्णपक्ष। Hence, कृष्णपक्ष is the 'day' of the पितृs.

Notes.

रात्र्यहनी—रात्रिश्च अहश्च इति रात्र्यहनी (or रात्र्यहणी)—इतरेतरद्वन्द्व: ; जातिविवक्षायां तु समाहार: एकवचनं च स्यात् ; न and ण are alternatives here by the rule 'प्रातिपदिकान्त-नुम्-विभक्तिषु च' e.g., माषवापिनौ or माषवापिणौ।

The dual in रात्र्यहनी is obtained from the rule 'विप्रतिषिद्धं च अनधिकरणवाचि' by which समाहार is only optional, provided the members are not द्रव्यवाचक words. In the form अहोरात्र the two members—अहन् and रात्रि—are regarded as द्रव्यs. The compound is found in समाहार (and consequently in singular) by the rule 'जातिरप्राणिनाम्' where जाति means द्रव्यजाति। When रात्रि is the first member, the usual form is रात्र्यहनी in इतरेतरद्वन्द्व (and not रात्र्यह: in समाहार) ; and when अहन् is the first member, the usual form is अहोरात्र in समाहार (and not अहोरात्रौ in इतरेतरद्वन्द्व)।

कर्म्मचेष्टासु—We could expect तादर्थ्ये ४र्थी here, this word being corresponding to स्वप्नाय which is in ४र्थी विभक्ति। The word has, however, been put in ७मी here in the sense of विषयाधिकरण for the sake of metre—'कर्म्मचेष्टाश्च: इति युक्त: पाठ:, यथा स्वप्नाय इति। तादर्थ्या-मेव विषयभावेन विवक्षितं छन्दनुरोधात्, अत: सप्तमी'।—Medh.,

दैवे रात्र्यहनी वर्षं प्रविभागस्तयोः पुनः ।
अहस्तत्रोदगयनं रात्रिः स्याद्दक्षिणायनम् ॥ ६७ ॥

Prose.—वर्षं (=लौकिकं वर्षं) दैवे रात्र्यहनी, तयोः प्रविभागः पुनः (=तु) [एवम्]—तत्र उदगयनम् अहः, दक्षिणायनं रात्रिः स्यात् ।

Bengali.—মানুষের একবর্ষ দেবতাদিগের এক অহোরাত্র। এই অহোরাত্রের বিভাগ [এইরূপ]—সূর্য্যের উদগয়ন অর্থাৎ উত্তরায়ণ দেবতাদিগের দিন, এবং দক্ষিণায়ন [তাঁহাদিগের] রাত্রি ॥ ৬৭ ॥

English.—One [human] year is a day and a night of the gods ; and their division [is this] :—the period during which the sun progresses towards the north is their day, and that in which the sun progresses towards the south is their night. 67.

Kulluka.—दैवे रात्र्यहनी वर्षमिति । मानुषाणां वर्षं दैवानां रात्रिदिने भवतः । तयोरप्ययं विभागः—नराणामुदगयनं दैवानामहः, तत्र प्रायेण दैवकर्म्मणामनुष्ठानं (1) ; दक्षिणायनन्तु रात्रिः ॥ ६७ ॥

Kulluka Explained.

1. तत्र प्रायेण &c.—Acts intended for the gods are generally performed during that period (viz. उत्तरायण) ।

Notes.

उदगयनम्—उत्—अञ्च+क्विन्=उदच् उदक् (northward) अयनं (गतिः) कर्म्मधारयः ; उत्तरायणम् । उदगयन or उत्तरायण means the progress (of the sun) towards the *north* ; hence, the *period* of six months during which the sun takes a *northerly* course in moving from the East to the West. It is the period from the winter solstice to the summer solstice, i.e., from Mágha to A'shádha.

दक्षिणायन is the period of six months during which the sun takes a *southerly* course in moving from the East to the West. It is from the summer solstice to the winter solstice, i.e., from S'rávana to Pausha.

ब्राह्मस्य तु क्षपाहस्य यत् प्रमाणं समासतः ।
एकैकशो युगानां च क्रमशस्तन्निबोधत ॥ ६८ ॥

Prose.—ब्राह्मस्य क्षपाहस्य तु एकैकशः युगानां च यत् प्रमाणं तत् क्रमशः समासतः [मत्सकाशात्] निबोधत ।

Bengali.—ব্রহ্মার অহোরাত্রের যে পরিমাণ, এবং [সত্য-ত্রেতাদি] যুগের প্রত্যেকটীর যে পরিমাণ, তাহা ক্রমশঃ সঙ্ক্ষেপে [আমার নিকট] অবগত হউন ॥ ৬৮ ॥

English.—Know [from me] briefly the measure of one day and night of Brahmá, and also of each of the several ages (Yugas) in order. 68.

Kulluka.—ब्राह्मस्येति । ब्रह्मणोऽहोरात्रस्य यत् परिमाणं, प्रत्येकं युगानाञ्च कृतादीनां (1), तत् 'समासतः' संक्षेपतः' शृणुत । प्रकृतेऽपि कालविभागे यद् ब्रह्मणोऽहोरात्रस्य पृथक् प्रतिज्ञानं तत् तदीयज्ञानस्य पुण्यफलज्ञानार्थम् [पुण्यफलज्ञापनार्थम् ?] (क) (2) । वक्ष्यति च [मनु—१।73]—'ब्राह्मं पुण्यमहर्विदुः' इति । तद्वेदनात् (3) पुण्यं भवतीत्यर्थः ॥ ६८ ॥

Kulluka Explained.

1. युगानां च कृतादीनाम्—The Yugas are कृत, &c., (i.e., कृत, त्रेता, द्वापर and कलि) । N. B. कृत is another name for सत्य ।

2. प्रकृतेऽपि कालविभागे &c.—Although the divisions of time (viz. according to different modes of calculations) form the present subject-matter for discussion, yet the calculation of the अहोरात्र of ब्रह्मा [which being included in the above topic would not require a separate mention] is specially mentioned here to imply that its knowledge earns merit for the knower. [प्रकृत is an adjective from प्रकरण which means 'context ']

3. तद्वेदनात्—By the knowledge of that.

(क) All read पुण्यफलज्ञानार्थम् । But ज्ञापन instead of ज्ञान would convey the meaning more clearly. Indeed Medh. here uses the expression तत्त्वज्ञापनार्थम् ।

Notes.

ब्राह्मस्य—ब्रह्मण: अयम् इति ब्राह्म: तस्य ।

क्षपाहस्य—क्षपासहितम् अह: इति क्षपाह: (मध्यपदलोपी कर्म्मधारय:) ; यद्वा, क्षपा च अहश्च (समाहारद्वन्द्व:) । The compound is in masculine gender by the rule 'रात्राह्नाहा: पुंसि' ।

समासत:—In brief. समास means 'briefness,' and व्यास means 'detail' ; (e.g., राज्ञ: पुरुष: is expressed *briefly* as राजपुरुष: । Hence, राजपुरुष: is called a समास) ।

एकैकश:—एकैक + शस् । एकम् एकम् इति एकैकम् (instead of एकमेकम्), निपातनात् by the rule 'एकं बहुव्रीहिवत्' ।

चत्वार्य्याहु: सहस्राणि वर्षाणां तत् (क) कृतं युगम् ।
तस्य तावच्छती सन्ध्या सन्ध्यांशश्च तथाविध: ॥ ६९ ॥

Prose.—वर्षाणां (= दिव्यानां वर्षाणां) चत्वारि सहस्राणि तत् (= प्रसिद्धं) कृतं युगम् [मन्वादय:] आहु: । तावच्छती तस्य सन्ध्या [भवति], सन्ध्यांश: च तथाविध: (=तावच्छती) [भवति] ।

Bengali.—চারি সহস্র [দৈব] বর্ষ সত্যযুগের পরিমাণ, ইহা মন্বাদি মহর্ষিগণ বলিয়া থাকেন। সেই পরিমাণ শত (অর্থাৎ চারিশত) দৈব বর্ষ সত্যযুগের সন্ধ্যার পরিমাণ, এবং সন্ধ্যাংশও সেইরূপ (অর্থাৎ চারিশত দৈব বৎসর) ॥ ৬৯ ॥

English.—They declare 4000 [divine] years to be the measure of the Krita-Yuga (the golden age). The सन्ध्या (or the transition period preceding the Yuga] consists of as many (i.e. four) hundred [divine years], and the सन्ध्यांश (or the transition period following the Yuga) is of the same number of years (i.e. 400 divine years) 69.

Kulluka.—चत्वार्य्याहुरिति । चत्वारि वर्षसहस्राणि कृतयुगकालं मन्वादयो वदन्ति (1) । तस्य तावद्वर्षशतानि सन्ध्या सन्ध्यांशश्च भवति (2) । युगस्य पूर्व्वा

(क) वर्षाणां तु—All except A. But वर्षाणां तत् is the reading of at least some of the commentators, as well as of the Mahá-bhárata.

'सन्ध्या', उत्तरश्च 'सन्ध्यांशः' (3)। तदुक्तं विष्णुपुराणे [१।३।१२,१३]—'तत्प्रमाणैः शतैः सन्ध्या पूर्वा तत्राऽभिधीयते। सन्ध्यांशकश्च तत्तुल्यो युगस्यानन्तरो हि यः (4)॥ सन्ध्या-सन्ध्यांशयोरन्तर्यः कालो मुनिसत्तम। युगाख्यः स तु विज्ञेयः कृतत्रेतादिसंज्ञितः' (5)॥ वर्षसङ्ख्या चेयं दिव्यमानेन, तस्यैव अनन्तरप्रकृतत्वात् (6)। 'दिव्यैर्वर्षसहस्रैस्तु कृतत्रेतादिसंज्ञितम्। चतुर्युगं द्वादशभिस्तद्विभागं निबोध मे॥' इति विष्णुपुराणवचनाच्च (7) [१।३।१०] ॥ ६९ ॥

Kulluka Explained.

1. चत्वारि &c.—Four thousand (divine) years make up the कृतयुग। [मन्वादयः is understood as the nom. of आहुः।]

2. तस्य तावच्छतानि &c.—The Sandhyá and Sandhyáms'a of the कृतयुग are each comprised of as many (viz. four) hundred [divine] years. [In the compound तावच्छतानि, 'तावत्' means 'as many'. For सन्ध्या and सन्ध्यांश, see next note.]

3. युगस्य पूर्वा—सन्ध्या, &c.—The period just *before* the beginning of the Yuga proper is called the युगसन्ध्या, and a similar period just *after* the termination of the Yuga proper is called युगसन्ध्यांश। [For their duration, see the quotation that follows.]

4. तत्प्रमाणैः शतैः—As many hundred (years) [as the Yuga proper is calculated in terms of thousand] ; i.e., if the Yuga is of 4 *thousand* years its सन्ध्या will consist of 4 *hundred* years, so also its सन्ध्यांश ; if the Yuga is of 3 *thousand* years, its सन्ध्या will consist of 3 *hundred* years, so also its सन्ध्यांश ; and so on.

5. सन्ध्यासन्ध्यांशयोः अन्तः यः कालः &c. –(अन्तः = मध्ये)। The period between the सन्ध्या and the सन्ध्यांश is called the Yuga *proper*. [Ordinarily speaking, a Yuga includes its सन्ध्या and सन्ध्यांश। In other words, a Yuga has three distinct parts—(i) The Yuga-*Sandhya'*, (ii) the Yuga *proper* and (iii) the Yuga-*Sandhya'ms'a*.]

6. वर्षसंख्या &c.—In these calculations the years should be taken as *divine* years. For, the introduction of the present

topic (viz., the calculations of the durations of ages) in the previous Sloka is immediately (अनन्तर) preceded by a discussion of the *divine* year.

7. दिव्यै: &c.—[In support of the above statement Kull. quotes the following from the Vishnu-Purána.] The 4 Yugas, viz., कृत, त्रेता, द्वापर and कलि are made up of 12000 *divine* (दिव्य) years. Learn from me the distribution of each.

Notes.

तावच्छती—तद् + वतुप्=तावत्। तावतां शतानां समाहार.। तावत् being derived with the affix वतुप् is regarded as a संख्यावाचक शब्द (by the rule बहु-गण-पूग-वतु-डति संख्या)। Hence, तावच्छती is a समाहार-द्विगु, and it ends in ई like त्रिलोकी। तावच्छती=As many hundred [divine years].

The calculation of the सत्ययुग is as follows :—

The सत्ययुग [proper] = 4 thousand (divine) years.

Its	सन्ध्या	=4 hundred	,,	,,
Its	सन्ध्यांश	=4 ,,	,,	,,

4800 divine years or 4800 × 360 human years = 1, 728,000 human years.

इतरेषु ससन्ध्येषु ससन्ध्यांशेषु च त्रिषु।
एकापायेन वर्त्तन्ते सहस्राणि शतानि च ॥ ७० ॥

Prose.—ससन्ध्येषु ससन्ध्यांशेषु च इतरेषु त्रिषु [युगेषु] सहस्राणि शतानि च एकापायेन वर्त्तन्ते।

Bengali.—অবশিষ্ট তিন যুগে এবং তাহাদের যুগসন্ধ্যায় ও যুগসন্ধ্যাংশে সহস্র এবং শতের সংখ্যা ক্রমশঃ এক এক করিয়া ন্যূন হয়। ৭০।

English.—In the other three [ages] and in their सन्ध्याs and सन्ध्यांशs the thousands and hundreds are [gradually] lessened by one. 70

Kulluka.—इतरेष्विति। अन्येषु त्रेताद्वापरकलिषु सन्ध्यासन्ध्यांश-सहितेषु एकहान्या सहस्राणि शतानि च भवन्ति (1)। तेन इदं सम्पद्यते (2)—त्रीणि वर्षसहस्राणि त्रेतायुगं, तत्र त्रीणि वर्षशतानि सन्ध्यांशश्च। एवं द्वे वर्षसहस्रे द्वापरः, तस्य द्वे वर्षशते सन्ध्या सन्ध्यांशश्च। एवं वर्षसहस्रं कलिः, तस्य एकं (क) वर्षशतं सन्ध्या सन्ध्यांशश्च (3) ॥ ७० ॥

Kulluka Explained.

1. अन्येषु &c.—In the calculation of the other three Yugas [proper], viz., त्रेता, द्वापर and कलि, as well as their सन्ध्याs and सन्ध्यांशs, the number ('thousand' and 'hundred') is to be lessened by one (एकहान्या—एकहानि, इया एकवचनम्) in each case.

2. तेन इदं सम्पद्यते—From this we get the following.

3. त्रीणि वर्षसहस्राणि &c.—

The त्रेतायुग (proper) = 3 thousand [divine] years (i.e. one thousand less than in the कृतयुग)।
Its सन्ध्या = 3 hundred [divine] years (i e. one hundred less than in the कृतयुग)।
Its सन्ध्यांश = 3 hundred [divine] years (i.e. one hundred less than in the कृतयुग)।

3600 divine years.

or 3600 × 360 human years = 1, 296,000 human years.

The द्वापरयुग [proper] = 2 thousand [divine] years.
Its सन्ध्या = 2 hundred ,, ,,
Its सन्ध्यांश = 2 hundred ,, ,,

2400 divine years.

or 2400 × 360 human years = 864,000 human years.

The कलियुग [proper] = 1 thousand divine years.
Its सन्ध्या = 1 hundred ,, ,,
Its सन्ध्यांश = 1 hundred ,, ,,

1200 divine years.

or 1200 × 360 human years = 432,000 human years.

(क) एकवर्षशतम्—All except A.

Notes.

ससन्ध्येषु—सन्ध्याभिः सह वर्त्तमानानि ससन्ध्यानि [युगानि], तेषु—ससन्ध्येषु ; together with the सन्ध्याs ; i.e., [in the Yugas] *and* in their सन्ध्याs.

ससन्ध्यांशेषु—Similar to ससन्ध्येषु [which see above].

एकापायेन—एकस्य अपायः, तेन ; lessened by one. The Mahábhárata reads एकपादेन हीयन्ते &c.

Daiva-yuga यदेतत् परिसङ्ख्यातमादावेव चतुर्युगम् ।
एतद्‌द्वादशसाहस्रं देवानां युगमुच्यते ॥ ७२ ॥

Prose.—यत् एतत् आदौ एव चतुर्युगं परिसंख्यातम्—एतत् द्वादशसाहस्रं,—देवानां युगम् उच्यते ।

Bengali.—এই যে চতুর্যুগের পরিমাণ পরিসংখ্যাত হইল সেই চতুর্যুগ অর্থাৎ দ্বাদশ সহস্র [দৈব] বৎসরকে এক দৈব যুগ বলে ॥ ৭১ ॥

English.—These 1200[0] [divine] years, which have just been calculated as the total of four [human] ages, are called a Yuga of the gods. 71.

Kulluka.—यदेतदिति । एतस्य श्लोकस्य 'आदौ' 'यदेतत्' मानुषं चतुर्युगं परिगणितम् तद्देवानाम् एकं युगमभिधीयते (क) । चतुर्युगशब्देन सन्ध्या-सन्ध्यांशयोरप्राप्तिशङ्कायामाह—'एतद्‌द्वादशसाहस्रम्' इति ।—स्वार्थे अण् (2) । 'चतुर्युगैरेव द्वादशसहस्रसंख्यैर्दिव्यं युगम् इति तु मेधातिथेर्भ्रमो न आदर्त्तव्यः, मनुना अनन्तरं दिव्ययुगसहस्रेण ब्राह्मस्य (ख) अभिधानात्, विष्णुपुराणे च मानुष-चतुर्युग-सहस्रेण ब्राह्म-कीर्त्तनात्, मानुष-चतुर्युगेनैव दिव्ययुगानुगमनात् (3)। तथा च विष्णुपुराणं [१।३।१४]—"कृतत्रेताद्वापरञ्च कलिश्चेति चतुर्युगम् । प्रोच्यते तत् सहस्रन्तु (4) ब्रह्मणो दिवसो मुने" ॥ ७१ ॥

Kulluka Explained.

1. एतस्य श्लोकस्य आदौ &c.—The 4 human Yugas calculated before (आदौ) this Sloka (viz., in the two preceding Slokas—

(क) एतद्देवानां युगमुच्यते—All except A.

(ख) ब्राह्मस्यापि—All except A.

I. 69, 70), taken together, make one Yuga of the Devas. [One of the Editors is in error here.]

2. चतुर्युगमब्देन &c.—[The word युग is rather misleading. It may mean Yuga *proper*, or Yuga together with its सन्ध्या and सन्ध्यांश। Here, in this Sloka, it is taken in the latter sense. To avoid the ambiguity, the author makes the sense of the word चतुर्युगम् clearer by adding the words एतद्द्वादशसाहस्रम्।] Lest the word चतुर्युग might not include the सन्ध्याs and the सन्ध्यांशs the author adds the expression एतद् द्वादशसाहस्रम्। The word साहस्रम् is derived by adding the affix अण् to the word सहस्र in its own sense (स्वार्थे)।

3. चतुर्युगैरेव &c.—Medhátithi has erred in saying that the 4 Yugas taken 12000 *times* make a divine (दिव्य)Yuga. This error should not be respected (न आदर्तव्यः)। For, Manu says in the next Sloka that 1000 divine Yugas make one day of ब्रह्मा, and in the Vishnu-Purána it is stated that a thousand times the four human Yugas make one day of ब्रह्मा; so, it follows that 4 human Yugas, i.e. 12000 [divine] years, make one divine Yuga.

5. तत् सहस्रम्—That (viz. चतुर्युगम्) taken 1000 times.

Notes.

आदौ एव—Before this i.e. in Sl. 69 and 70.

चतुर्युगम्—चतुर्णां युगानां समाहारः,—like पञ्चपात्रम्, त्रिभुवनम्, &c., the compound does not end in ई। पात्रादित्वात् न ङीप्।

एतद् द्वादशसाहस्रम्—सहस्रम् एव इति साहस्रम्। सहस्र+अण् स्वार्थे द्वादश साहस्राणि परिमाणम् अस्य इति द्वादशसाहस्र+अण्—परिमाणे, by the rule 'तदस्य परिमाणम्'। 'Twelve thousand divine years, viz., the total of the 4 Yugas [with their सन्ध्याs and सन्ध्यांशs] make one divine Yuga.

This expression is added by the author by way of explanation of the word चतुर्युगम्—a word which is rather ambiguous. See Kull. Expl. 2.

N. B. Medh. has hopelessly erred in the explanation of this phrase, and Kull. has rightly condemned him. Govindarája's explanation also is after Medh. and is, therefore, wrong.

दैविकानां युगानान्तु सहस्रं परिसङ्ख्यया ।
ब्राह्ममेकमहर्ज्ञेयं तावती रात्रिरेव च ॥ ७२ ॥

Prose.—दैविकानां युगानां तु परिसंख्यया सहस्रं एकं ब्राह्मम् अहः ज्ञेयम् । रात्रिः च तावती एव ।

Bengali.—এক সহস্র দৈবযুগে ব্রহ্মার একদিন হয়, তাঁহার রাত্রির পরিমাণও উহাই। অর্থাৎ একসহস্র দৈবযুগ) ॥ ৭২ ॥

English.—One thousand in number of divine Yugas is to be known as a day of Brahmá; and his night also is of the same measure. 72.

Kulluka.—दैविकानामिति । दैवयुगानां सहस्रं ब्राह्मं दिनं (क) ज्ञातव्यम् । सहस्रमेव रात्रिः । 'परिसङ्ख्यया' इति श्लोकपूरणार्थोऽनुवादः (1) ॥ ७२ ॥

Kulluka Explained.

1. परिसंख्यया &c.—The word परिसंख्यया [which is rather redundant] is simply to fill up [the second foot of] the Sloka.

Notes.

परिसंख्यया—इत्थंभूते तृतीया इति मेधातिथिः, यद्वा प्रकृत्यादिभ्यस्तृतीया ।
तावती—तद्+वतुप्—परिमाणे । स्त्रियां ङीप् (by the rule 'उगितश्च') ।

तद्वै युगसहस्रान्तं ब्राह्मं पुण्यमहर्विदुः ।
रात्रिञ्च तावतीमेव तेऽहोरात्रविदो जनाः ॥ ७३ ॥

Prose.—[ये जनाः] युगसहस्रान्तं तत् पुण्यं ब्राह्मम् अहः तावतीम् एव रात्रिं च विदुः ते जनाः अहोरात्रविदः [उच्यन्ते] ।

(क) ब्राह्मदिनम्—All except S.

Bengali.—[দৈব] যুগসহস্রে যাহার সমাপ্তি হয় সেই পুণ্যজনক দিন এবং তৎপরিমাণক রাত্রি যাঁহারা জানেন তাঁহারাই [প্রকৃতপক্ষে] অহোরাত্রজ্ঞ ॥ ৭৩ ॥

English.—People, who know the holy day of Brahmá which ends in a thousand [divine Yugas], and also the night of the same measure,* are अहोरात्रविद् [properly so called]; (i.e., they know the real meaning of a day and a night.). 73.

Kulluka.—तत्' युगेति । युगसहस्रं तु 'अन्त:' समाप्तिर्यस्य तद् ब्राह्मम् अह:, तत्परिमाणाञ्च रात्रिं ये जानन्ति ते अहोरात्रज्ञा:, इति स्तुतिरियम् (1)। स्तुत्या च 'ब्राह्ममहोरात्रं' ज्ञातव्यम्' इति विधि: कल्प्यते (2)। अतएव पुण्यहेतुत्वात् पुण्यमिति विशेषणं कृतम् 3) ॥ ७३ ॥

Kulluka Explained.

1. इति स्तुतिरियम्—This is a praise [of the knowledge of the ब्राह्म day and night].

2. स्तुत्या च &c.—From the praise [mentioned above] the following injunction is to be drawn :—A ब्राह्म day and night should be known. N. B. Kull. uses the word अहोरात्र in neuter, but it should be in masculine. See Notes on अहोरात्रम् in Sl. 64.

3. अतएव पुण्यहेतुत्वात् &c.—As the said knowledge is meritorious, so the word अहन् has been qualified by the adjective पुण्यम्। [N. B. अतएव पुण्यहेतुत्वात्—One of these two phrases seems to be rather superfluous. The second phrase may be a reader's note on the first one.]

Notes.

युगसहस्रान्तम्—युगानां सहस्रम् इति युगसहस्रम्। युगसहस्रं च अन्त: (समाप्ति:) यस्य तत्, or युगसहस्रम् अन्त: (or अन्तं) (=स्वरूपं) यस्य तत्—that which terminates in, i.e., is comprised of 1000 Yugas.

विदु:—विद—लिट् उस्, in the sense of लट् [by the rule 'विदो लटो वा']। The nom. of the verb is 'ये' to be understood.

तस्य सोऽहर्निशस्यान्ते प्रसुप्तः प्रतिबुध्यते ।
प्रतिबुद्धश्च सृजति मनः सदसदात्मकम् ॥ ৭৪ ॥

Prose.—प्रसुप्तः सः तस्य अहर्निशस्य अन्ते प्रतिबुध्यते । प्रतिबुद्धश्च सदसदात्मकं मनः सृजति (=मनः सर्गाय नियुङ्क्ते, अथवा महत्तत्वं सृजति) ।

Bengali.—ব্রহ্মা পূর্ব্বোক্ত স্বীয় অহোরাত্রের অন্তে নিদ্রা হইতে প্রতিবুদ্ধ হন, এবং প্রতিবুদ্ধ হইয়া সদসদাত্মক মনঃ সৃষ্টিকার্য্যে নিযুক্ত করেন, [অথবা মহত্তত্ত্ব সৃষ্টি করেন] ॥ ৭৪ ॥

English.—At the end of his day and night he awakes from sleep, and awaking, he engages [for creation] his mind which is both existent and non-existent; [or, he creates the महत्तत्त्व which is sometimes the cause and sometimes the effect]. 74

Kulluka.—तस्येति । 'सः' ब्रह्मा तस्य पूर्व्वोक्तस्य स्वीयाहोरात्रस्य समाप्तौ प्रतिबुद्धो भवति । प्रतिबुद्धश्च स्वीयं मनः सृजति—भूर्लोकादिविषयसृष्टये नियुङ्क्ते, न तु जनयति ; तस्य महाप्रलयानन्तरं जातत्वात् अनष्टत्वाच्च ;—अवान्तरप्रलये भूर्लोकादिविषयमात्रनाशात् । सृष्ट्यर्थं मनोनियुक्तिरेव मनःसृष्टिः । तथा च पुराणे श्रूयते (क)—'मनः सिसृक्षया युक्तं सर्गाय निदधे पुनः' (1) इति । अथवा (2), 'मनः'शब्दोऽयं महत्तत्त्वपरः एव (ख) । यद्यपि तत् महाप्रलयानन्तरमुत्पन्नं "महान्तमेव च" इत्यादिना सृष्टेरपि तस्योक्ता, तथाप्यनुक्तं भूतानामुत्पत्तिक्रमं तदनुवाच्य कथयितुं महाप्रलयानन्तरितामेव महदादिसृष्टिं भूतसृष्टिं च—हिरण्यगर्भस्यापि परमात्मत्वात्—तत्कर्त्तृकामनुवदति (ग) (3) । एतेन इदमुक्तं भवति—ब्रह्मा महाप्रलयानन्तरित-सृष्ट्यादौ परमात्मरूपेण महदादि-तत्त्वानि जगत्सृष्ट्यर्थं सृजति (4) । अतएव शेषे वक्ष्यति—"इत्येषा सृष्टिरादितः" इति (5) । अवान्तरप्रलयानन्तरन्तु मनःप्रभृतिसृष्टौ अभिधान-क्रमेणैव प्राथम्यप्राप्तेः इति "एषा सृष्टिरादितः" इति निष्प्रयोजनोऽनुवादः स्यात् (6) ॥ ৭৪॥

(क) पुराणे—Omitted in A. But Gov. distinctly calls it a Pauranic text, and P reads here वायुपुराणे for पुराणे । The expression पुराणे श्रूयते, though rather unidiomatic, is occasionally met with. Cf. Kull. on Manu, III. 206, and Tilaka on Rámáyana, Bála, Ch. I, Sl. 42. पुराणे स्मर्यते would be the proper idiom.

(ख) इति for एव—A. (ग) ततः कर्त्तृकाम् अनुवदन्ति—A. Others read तत्कर्त्तृताः अनुवदति ।

Argument.

Principally there are two kinds of Pralaya—(i) महाप्रलय or great Dissolution, and (ii) अवान्तरप्रलय or minor Dissolution. The former takes place every hundred years of Brahmá (cf. Vishnu Purána, I. 3. 24) and the latter every night of Brahmá. Now, the present Sloka in which Brahmá is said to awake after his so-called sleep during his night, and to create, clearly refers to the creation after a minor Pralaya. But, the sentence he creates the मनस् (मनः सृजति) offers some difficulty as 'मनस्' (which is not destroyed at the time of minor Pralaya) does not require to be created at the expiration of a minor Pralaya. The commentator, therefore, tries to explain the sentence मनः सृजति as having reference to Mahá-Pralaya. He would explain away this intrusion of the creation after a Mahá-Pralaya into that after a minor Pralaya by saying that it would help the reader to catch the thread of the initial creation. But, in this case also, the sentence मनः सृजति remains unintelligible. For, मनस् cannot be said to be created *first of all* at the expiration of a Mahá-Pralaya, [the very first creation after a Mahá-Pralaya being महत् and not mind]. Kull., therefore, poposes to take मनस् in the sense of महत्तत्त्व। We discuss the point below more fully.

(i) In a minor Pralaya, the principles are not destroyed, but only the three worlds, viz. भूः, भुवः and स्वः are destroyed. मनस् or mind [and the other *principles*] are destroyed only at the time of Mahá-Pralaya and not at the time of minor-Pralaya. So, as far as minor-Pralaya is concerned, the sentence मनः सृजति is unmeaning. For, if the मनस् has not been destroyed, then it still remains. So, how can it be said to be created again? To avoid this difficulty, Kull. (and some other commentators) interpret सृजति as नियुङ्क्ते। The meaning would thus be 'He *engages* his mind [to create the three worlds],'

This is the reconciliation from the stand-point of minor-Pralaya.

(ii) From the stand-point of Mahá-Pralaya also, the sentence 'he creates the मनस्' is not easily intelligible. For, at the Mahá-Pralaya everything is destroyed, nothing [except of course परमात्मा] is left behind. At the expiration of the Mahá-Pralaya the creation is to be made quite anew—from the *very beginning*. Now, महत् (or intellect) and not मनस् (or mind) is the very beginning of creation. So, the sentence might give a good meaning, if we could take the word मनस् in the sense of महत्। But where is the authority for taking मनस् in that unusual sense ? In anticipation of this difficulty Medh. gives the following quotation from a Purána :—

मनो महान् मतिर्ब्रह्मा पूर्बुद्धिः ख्यातिरीश्वरः ।

पर्य्यायवाचकाः शब्दाः महतः परिकीर्त्तिताः ॥

which says that the words मनस्, महत्, मति, &c., are synonymous. But, in the second interpretation, a question arises. Well, the creation of the महत्तत्त्व has already been described in Sl. 15. So, why this repetition ? To meet this objection, Kull. suggests that the repetition is *to narrate the order of creation of the Bhu'tas and their properties*, which have not been dealt with anywhere before.

Kulluka Explained.

1. 'मनः सृजति' भूर्लोकादित्रयसृष्टये &c.—'मनः सृजति' means 'he *engages* his mind' to create the three worlds viz., Bhûr, &c 'सृजति' does not mean 'जनयति,' as the mind has already been created after the Mahá-Pralaya, and has not vanished (अनष्टत्वात्) at the time of अवान्तर-प्रलय when the three worlds only, viz. Bhûr, &c., perish. The engaging of the mind for creation is here intended by the word मनःसृष्टि। Cf. Purána—'Again

he engaged the mind—with inclinations for creation (सिसृक्षया युक्तं)—in the act of creating (सर्गाय) ।

N. B. सिसृक्षया युक्तः (adj. of ब्रह्मा) as found in Gov. is better than सिसृक्षया युक्तम् (adj. of मनः). Cf. 'सिसृक्षाशक्तियुक्तोऽसौ सृज्यशक्तिप्रचोदितः'—Vishnu-Purána, I. 5. 65.

2. अथवा—*Or.* [The above is the interpretation if the word मनस् here is taken in its usual sense—the mind. But as it involves a twisting of the word सृजति, and as the word मनस् in the next Sloka cannot be taken in the sense of 'mind,' the following alternative interpretation is proposed]

3. मनःशब्दोऽयं महत्तत्त्वपरः एव &c.—The word 'मनस्' here stands for 'महत्तत्त्व' । Although that (महत्तत्त्व) has been created after the Mahá-Pralaya and the said creation has also been described in the following words—'महान्तमेव च &c.' (Sl. 15), yet in order *to narrate the order of creation* of the Bhûtas and their properties, which have not yet been mentioned (अनुक्तं) anywhere, the author here repeats (अनुवदति) the creation of महत्, &c., and of the Bhûtas, just after the Mahá-Pralaya, by परमात्मा,—Hiranya-garbha, the actual creator here, being not different from परमात्मा (हिरण्यगर्भस्यापि परमात्मत्वात्).

N. B. The explanation of the Slokas that follow has been based on this *second* interpretation.

4. एतेन इदमुक्तं भवति—This amounts to saying that ब्रह्मा as परमात्मा [ब्रह्मा being not different from परमात्मा, so to say] creates महत्तत्त्व, &c., for the creation of the world just after the Mahá-Pralaya.

5. अतएव शेषे वक्ष्यति &c.—The author therefore says below (in Sl. 78) 'such is the creation *in the beginning*'.

6. अवान्तरप्रलयानन्तरं तु &c.—If the present passage be taken to refer to *the creation of* मनस् *&c. after a minor Pralaya,* the sehse of 'beginning' being evident *prima facie,* the sentence [in Sl. 78], referred to above, would become superfluous.

Notes.

অহর্নিশস্য—অহশ্চ নিশা চ অহর্নিশম্। 'অচতুর-বিচতুর—' ইত্যাদিসূত্রে অ অচ্‌প্রত্যয়ান্তো নিপাতিতঃ। The compound is in ক্লীবলিঙ্গ by usage—'লিঙ্গ' লোকাত্'।

মনঃ সৃজতি—(i) অবান্তরপ্রলয়পক্ষে—মনঃ সৃষ্ট্যর্থং নিযুঙ্‌ক্তে।

(ii) মহাপ্রলয়পক্ষে—মহত্তত্ত্বং সৃজতি। N. B. মনস্‌ is also a synonym of মহত্তত্ত্ব। Cf. Puráṇa—'মনো মহান্ মতির্ব্রহ্মা পূর্বুদ্ধিঃ খ্যাতিরীশ্বরঃ' চ কীর্ত্যতে'।

সদসদাত্মকম্—(i) মনঃপক্ষে see Sl. 14, Notes. (ii) মহত্তত্ত্বপক্ষে the adjective means প্রকৃতিবিকৃত্যাত্মকম্ i. e. কার্য্যকারণাত্মকম্ i. e. which is sometimes the cause [viz. of অহঙ্কার, &c.] and sometimes the effect [viz. of প্রকৃতি].

মনঃ সৃষ্টিং বিকুরুতে চোদ্যমানং সিসৃক্ষয়া।
আকাশং জায়তে তস্মাত্ তস্য শব্দং গুণং (ক) বিদুঃ ॥৭৫॥

Prose.—সিসৃক্ষয়া চোদ্যমানং মনঃ সৃষ্টিং বিকুরুতে। তস্মাত্ আকাশং জায়তে। শব্দং তস্য গুণং [মন্বাদয়ঃ] বিদুঃ।

Bengali.—পরমাত্মার সৃষ্টিবিষয়ক ইচ্ছা দ্বারা প্রেরিত হইয়া মনঃ অর্থাৎ মহত্তত্ত্ব [অহঙ্কারাদির] সৃষ্টি করে। সেই মনঃ অর্থাৎ মহত্তত্ত্ব হইতে [পরম্পরাক্রমে] আকাশ উৎপন্ন হয়। পণ্ডিতেরা শব্দকে আকাশের গুণ বলেন ॥ ৭৫ ॥

English.—Being impelled by [Brahmá's] creative desire, the মনস্‌ i.e. মহত্ sets about creating and from it ether springs up. They declare that sound is the property of ether. 75.

Kulluka.—মনঃ সৃষ্টিমিতি। 'মনো' মহান্ (1) সৃষ্টিং করোতি, পরমাত্মনঃ স্রষ্টুমিচ্ছয়া প্রের্য্যমাণং (2), তস্মাদাকাশমুত্পদ্যতে। তত্র পূর্ব্বোক্তানুসারাত্—অহঙ্কার-তন্মাত্রক্রমেণ (3)। আকাশস্য শব্দং গুণং বিদুর্মন্বাদয়ঃ ॥ ৭৫ ॥

Kulluka Explained.

1. 'মনঃ' মহান্—মনঃ means মহান্। See the second interpretation of 'মনঃ সৃজতি' in the previous Sloka.

(ক) শব্দগুণং—B and G.

2. परमात्मनः सृष्टिमिच्छया प्रेर्य्यमाणम्—[This is the paraphrase of सिसृक्षया चोद्यमानम्]। Being urged by the desire for creation on the part of परमात्मन्।

3. तस्य &c.—[This evolution of the Bhûtas from the महत् is not direct, but] according to the *order* already mentioned [in Sl. 14, 15]; viz., from महत् comes अहङ्कार, from अहङ्कार come the तन्मात्रs, and so on.

Notes.

विकुरुते=विविधाकारां कुरुते (इति महाभारतटीकायां नीलकण्ठः)। The use of आत्मनेपद here is आर्ष। वि—कृ is आत्मनेपद when it is अकर्म्मक or शब्द-कर्म्मक (i.e. has शब्द for its accusative) 'वेः शब्द-कर्म्मणः'। स्वरं विकुरुते ; चित्तं विकरोति कामः। But here it is neither.

चोद्यमानम्—चुद्+णिच+शानच्—कर्म्मणि।

सिसृक्षया—viz., of the परमात्मा।

शब्दं गुणं विदुः—One of the Editors reads शब्दगुणं विदुः and analyses शब्दगुणम् as a कर्म्मधारय compound. But that is a clumsy course, and is, moreover, not supported here by any authority.

आकाशात्तु विकुर्व्वाणात् सर्व्वगन्धवहः शुचिः।
बलवाञ्जायते वायुः स वै स्पर्शगुणो मतः॥ ७६॥

Prose—विकुर्व्वाणात् आकाशात् तु सर्व्वगन्धवहः शुचिः बलवान् वायुः जायते, स वै स्पर्शगुणः [मन्वादीनां] मतः।

Bengali.—বিকারজনক আকাশ হইতে সর্ব্বগন্ধবহ, পবিত্র, বলবান বায়ু উৎপন্ন হয়। বায়ু স্পর্শগুণযুক্ত ইহা পণ্ডিতগণের অভিমত॥ ৭৬॥

English.—From the change-creating ether springs the pure and powerful air, the vehicle of all odours. That is held to have the property of touch. 76.

Kulluka.—आकाशादिति। आकाशात् विकारजनकात् (1) सुरभ्यसुरभि-गन्धवहः (2) पवित्रो बलवांश्च वायुरुत्पद्यते, स च स्पर्शाख्यगुणवान् मन्वादीनां सम्मतः॥ ७६॥

Kulluka Explained.

1. विकारजनकात्—[This is the paraphrase of विकुर्वाणात् ।] विकारजनक means 'that which creates change'. The sense is that आकाश evolves वायु out of its own self.

2. सुरभ्यसुरभि &c.—[The text has सर्व्वगन्ध where सर्व्व means 'all'—सुरभि and असुरभि] ।

Notes.

सर्वगन्धवहः—वहतीति वहः । सर्वे गन्धाः सर्वगन्धाः । सर्वगन्धानां वहः सर्व्वगन्धवहः ।

शुचिः—Hence cf. 'पन्था वातेन शुध्यति' ।

बलवान्—A more appropriate epithet of वायु could not be found. In fact, it has come to be almost a स्वरूप-विशेषण of the latter.

स्पर्शगुणः—स्पर्शः गुणः यस्य सः—बहुव्रीहिः ।

विकुर्व्वाणात्—An adj. of आकाशात् । In this and in the two following Slokas the object of विकुर्व्वाणात् is सृष्टि to be understood from Sl. 75. So, the use of आत्मनेपद in this word in these Slokas is आर्ष । The आर्षत्व is, however, avoided if विकुर्व्वाणात् is taken as intransitive, meaning—विकारं भजमानात् (transforming itself). The commentators seem to adopt this latter view.

For curious students.—Medh. takes the word विकुर्व्वाणात् as an adj. of महतः [to be understood] and explains the पञ्चमी in आकाशात् as आकाशात् अनन्तरम् । His theory is that महत् is the source of all Bhûtas ; for, a Bhûta cannot be the source of another Bhûta. We quote from him below :—

भूतात् भूतान्तरस्य उत्पत्तिर्नेष्यते, महतः सर्वभूतानाम् उत्पत्त्यभ्युपगमात् । तेन एवं व्याख्यायते—आकाशात् अनन्तरं विकुर्वाणात् महतः स्पर्शमात्रभावं गतात् वायुर्जायते ।

वायोरपि विकुर्व्वाणाद् विरोचिष्णु तमोनुदम् ।
ज्योतिरुत्पद्यते भास्वत् तद्रूपगुणमुच्यते ॥ ७७ ॥

Prose.—विकुर्वाणात् वायोः अपि विरोचिष्णु तमोनुदं भास्वत् ज्योतिः उत्पद्यते, तत् रूपगुणम् उच्यते ।

Bengali.—বিকারজনক বায়ু হইতে সকল বস্তুর প্রকাশক, অন্ধকারনাশক এবং দীপ্তিযুক্ত জ্যোতিঃ অর্থাৎ তেজঃ উৎপন্ন হয়। জ্যোতিঃ রূপগুণযুক্ত বলিয়া কথিত হয় ॥ ৭৭ ॥

English.—Next, from the change-creating air springs light which is illuminant, is self-luminant, and dispels darkness; that is said to have the property of colour. 77.

Kulluka.—वायोरपीति। वायोरपि तेज उत्पद्यते। 'विरोचिष्णु' परप्रकाशकं, तमोनाशनं, 'भास्वत्' स्वप्रकाशकं (क)। तच्च रूपगुणयुक्तम् अभिधीयते ॥ ७७ ॥

Notes.

विरोचिष्णु--वि—रुच (दीप्तौ)+इष्णुच्।

भास्वत्--भास्+मतुप्।

विरोचिष्णु and भास्वत् are synonyms. To avoid tautology Kull. explains विरोचिष्णु as परप्रकाशकम् and भास्वत् as स्वप्रकाशकम्। Kull. borrows the idea from Medh. with a slight alteration. He simply inverts the senses given by Medh. whom we quote here :—विरोचिष्णु भास्वत् इति समानार्थत्वेन शब्दद्वयेन स्व-पर-प्रकाशता प्रतिपाद्यते। स्वयं दीप्तिमत्, परं च भासयति।

तमोनुदम्—तमस्—नुद+क—कर्त्तरि।

रूपगुणम्—रूपं गुणः यस्य तत्; adj. of ज्योतिः which is neuter.

ज्योतिषश्च विकुर्व्वाणादापो रसगुणाः स्मृताः (ख)।
अद्भ्यो गन्धगुणा भूमिरित्येषा सृष्टिरादितः ॥ ७८ ॥

Prose.—विकुर्वाणात् ज्योतिषः च रसगुणाः आपः स्मृताः। अद्भ्यः गन्धगुणा भूमिः [स्मृता]—इति आदितः (=आदौ) एषा सृष्टिः।

(क) प्रकाशकम्—Bg, Bh, M, P, S, V. The printed Gov. also has प्रकाशकम्, but Medh.'s commentary favours the reading adopted by us. See Notes on विरोचिष्णु and भास्वत्

(ख) रसगुणान्विताः—A.

Bengali.—বিকারজনক জ্যোতিঃ হইতে রসগুণযুক্ত জলের উৎপত্তি কথিত হয়। জল হইতে গন্ধযুক্ত ভূমি উৎপন্ন হয়;—[মহাপ্রলয়ের পর, সৃষ্টির] প্রথমে ভূতগণের উৎপত্তিক্রম এইরূপ ॥ ৭৮ ॥

English.—From the change-creating light water with the property of taste is said to arise; and from water is produced earth with the property of smell. This is the creation [of the Bhûtas] in the beginning [after a Mahá-Pralaya]. 78.

Kulluka.—ज्योतिषश्चेति। तेजस आप उत्पद्यन्ते; तास्व रसगुणयुक्ताः। अद्भ्यो गन्धगुणयुक्ता भूमिः—इत्येषा महाप्रलयानन्तरसृष्ट्यादौ भूतसृष्टिः (1)। तैरेव भूतैः अवान्तरप्रलयानन्तरमपि भूरादि-लोकत्रय-निर्म्माणम् (2) ॥ ७८ ॥

Kulluka Explained.

1. इत्येषा &c.—This is [the history of] the creation of the [five] Bhûtas, just at the beginning of creation after a Mahá-Pralaya or Universal dissolution.

8. तैरेव &c.—With those Bhûtas the three worlds, viz., Bhûr, &c., are created after a minor Pralaya.

Notes.

आदितः—आदि + तस्—अग्रत्वाः; in the beginning. On the strength of this word Kull. takes the present account of creation as being one after a Mahá-Pralaya. If we would take it as being one after a minor Pralaya then the word 'आदितः' ('in the beginning') would be superfluous. For, in that case one would argue—'well, the order of creation has been narrated here vividly. We have all known the *beginning* as well as the *end* of it. So, what is the necessity of adding the word आदितः? It is superfluous.' See Sl. 74. Kull. Expl. 4.

यत् प्राग्द्वादश-साहस्रमुदितं दैविकं युगम्।
तदेकसप्ततिगुणं मन्वन्तरमिहोच्यते ॥ ৭৯ ॥

Prose.—यत् द्वादशसाहस्रं दैविकं युगम् प्राक् उदितम् (=उक्तम्) एक-सप्ततिगुणं तत् इह मन्वन्तरम् उच्यते।

Bengali.—দৈব দ্বাদশসহস্র সংবৎসরে যে এক দৈবযুগের বিষয় পূর্ব্বে কথিত হইয়াছে, একসপ্ততিগুণ সেই দৈবযুগ (অর্থাৎ আট লক্ষ বায়ান্ন হাজার দৈব বৎসর) এই শাস্ত্রে এক 'মন্বন্তর' নামে কথিত হয় ॥ ৭৯ ॥

English.—A Yuga of the gods consisting of twelve thousand [divine] years, as stated before, being multiplied by seventy one, is called, in this S'ástra, a Manwantara. 79.

Kulluka.—यत् प्रागिति। यत् पूर्व्वं द्वादशवर्षसहस्रपरिमाणं—सन्ध्या-सन्ध्यांश-सहितं मनुष्याणां चतुर्युगं—देवानामेकं युगमुक्तं (1), तदेकसप्ततिगुणितं मन्वन्तराख्यः काल इह शास्त्रेऽभिधीयते (2)। तत्र एकस्य मनोः सर्गाद्यधिकारः (3) ॥ ৭৯ ॥

Kulluka Explained.

1. यत् पूर्व्वम् &c.—The four human ages with their सन्ध्याs and सन्ध्यांशs—amounting to 12,000 [divine] years in all—which have been said here to make one *divine* Yuga.

2. तत् एकसप्ततिगुणितम् &c.—71 such [divine] Yugas are said to make the period known as मन्वन्तर।

3. तत्र &c.—During a मन्वन्तर, a particular Manu is in charge of creation, &c. (सर्गाद्यधिकारः)।

Notes.

प्राक्—viz. in Sl. 71.

द्वादशसाहस्रम्—सहस्रम् एव इति साहस्रम्। द्वादशसाहस्रम् परिमाणम् अस्य इति द्वादशसाहस्र + अण्। See under Sl. 71.

एकसप्ततिगुणम्—एकसप्ततिः गुणाः आवृत्तयः यस्य तत्।

Thus, 12,000 × 71 = 8,52,000 divine years. The commentator Gangádhara remarks that the above is a rough calcula-

tion. 'According to strict calculation it should be 8,52,000 divine years *plus* 5242 years, 8 months, 17 days, 8 Dandas and 34 Palas [divine].

मन्वन्तराण्यसङ्ख्यानि सर्गः संहार एव च ।
क्रीड़न्निवैतत् कुरुते परमेष्ठी पुनः पुनः ॥ ८० ॥

Prose.—मन्वन्तराणि सर्गः संहारः एव च असंख्यानि । परमेष्ठी क्रीड़न् इव एतत् पुनः पुनः कुरुते ।

Bengali.—মন্বন্তর অসংখ্য, সৃষ্টি এবং প্রলয়ও অসংখ্য। পরমেষ্ঠী (পরব্রহ্ম) যেন ক্রীড়া করিতে করিতে (লীলায়) এই সৃষ্টি ও প্রলয় পুনঃ পুনঃ করিয়া থাকেন ॥ ৮০ ॥

English.—Countless are the Manwantaras ; so also are creations and destructions. Sporting as it were, the Supreme Being does this again and again. 80.

Kulluka.—मन्वन्तराणीति । यद्यपि चतुर्द्दश मन्वन्तराणि पुराणेषु परिगण्यन्ते, तथापि सर्गप्रलयानाम् आनन्त्यात् असंख्यानि—बहुत्वा सर्गः संहारश्चासंख्यः (1) । एतत् सर्व्वं क्रीड़न्निव प्रजापतिः पुनः पुनः कुरुते । सुखार्था हि प्रवृत्तिः 'क्रीड़ा', तस्य च आप्तकामत्वात् न सुखार्थिता, इति इवशब्दः प्रयुक्तः (2) । परमे स्थाने—अनावृत्तिलक्षणे (क)—तिष्ठतीति 'परमेष्ठी' (3) । प्रयोजनं विना परमात्मनः सृष्ट्यादौ कथं प्रवृत्तिरिति चेत्, लीलयैव—एवंस्वभावत्वादित्यर्थः, व्याख्यातुरिव करतालमादौ (ख) (4) । तथा च शारीरक-सूत्रं [२।१।३३]—'लोकवत्तु लीला-कैवल्यम्' (5) ॥ ८० ॥

Kulluka Explained.

1. यद्यपि &c.—Although the मन्वन्तरs have been said in the Puránas to be 14 in number, yet they are innumerable, consi-

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(क) अनावृत्तलक्षणे—All except A and G.

(ख) करतालनादौ—B, G, M, P, S, V.

dering the innumerable cycles of creation and destruction,—i.e., creation and destruction can be said to be numberless, as they are repeated (आवृत्ति) for an infinite number of times.

2. सुखार्था हि प्रवृत्तिः 'क्रीड़ा' &c.—क्रीड़ा means an action done in pursuit of pleasure. But he (Prajápati) cannot be said to be in pursuit of pleasure, as he has no desire unsatisfied. To convey this idea, the word इव in क्रीडन्निव has been used.

3. परमे स्थाने &c.—The word परमेष्ठिन् is thus explained—one who lives in the excellent (परम) position, 'excellent' meaning 'from which there is no return or fall'. [अनावृत्तिलक्षण means 'that which is characterised by the absence of return'.] *

N. B. The positions of creatures—from the despicable insect up to the exalted ब्रह्मा—are all liable to change. But not so is that of ब्रह्म (परमात्मा) who is eternal.

4. प्रयोजनं विना &c.—If परमात्मा has no desire to be fulfilled then why does he set himself to creation, &c.? In reply to this query it may be said—he does so only playfully (लीलया), i.e., it is his nature, just as an expounder (व्याख्याता) in explaining things often moves his hands, etc., [spontaneously].

5. तथा च शारीरक-सूत्रम् &c.—In support of the above view Kull. quotes the following Vedánta-Sûtra—'लोकवत् तु लीला-कैवल्यम्' which means—'But it is mere sport as in ordinary life'. [कैवल्य comes from the word केवल = mere.]

Notes.

मन्वन्तराणि असंख्यानि—Manus are 14 in number, so the मन्वन्तरs also should be 14 in number. But they may be said to be numberless as they are repeated for an infinite number of times. Medh. explains this by the example of the twelve months —'आवृत्त्या हि असंख्यानि, यथा द्वादश मासाः'।

इव—For the force and propriety of इव, see Kull. Expl. 2.

परमेष्ठी—परमे-स्था+इनि by the औणादिक rule 'परमे कित्'। The affix इनि is to be regarded as कित्; hence, the आ of स्था disappears. The word परमेष्ठिन् is in अलुक् समास by the rule 'हलदन्तात् सप्तम्या: संज्ञायाम्'।

चतुष्पात् सकलो धर्मः सत्यञ्चैव कृते युगे।
नाधर्मेणागमः कश्चिन्मनुष्यानुपवर्त्तते (क) ॥ ८१ ॥

Prose.—कृते युगे (=सत्ययुगे) सकलो धर्मः चतुष्पात् [भवति], सत्यं च एव [भवति]; [तदा] कश्चित् आगमः मनुष्यान् [प्रति] न अधर्मेण उपवर्त्तते।

Bengali.—সত্যযুগে সকল ধর্ম্ম চতুষ্পাৎ অর্থাৎ সর্ব্বাঙ্গসম্পন্ন, এবং সত্যও পূর্ণ মাত্রায় বিরাজমান। [সত্যযুগে] মনুষ্যগণের ধনবিদ্যাদির অর্জ্জন অধর্ম্মপূর্ব্বক হয় না ॥৮১॥

English.—In the Krita or 'golden' age Dharma is four-footed and complete, and absolute Truth prevails; and acquisition [such as of wealth and knowledge] never accrues to (i.e. is never tried to be achieved by) men by the transgression of Dharma. 81.

Kulluka.—चतुष्पात् सकलो धर्म इति। सत्ययुगे सकलो धर्मः 'चतुष्पात्' सर्व्वाङ्गसम्पूर्णं आसीत्। धर्मे मुख्यपादासम्भवात्, "वृषो हि भगवान् धर्मः" [मनु-८।१६] इत्यादावागमे वृषत्वेन कीर्त्तनात्, तस्य पादचतुष्टयेन सम्पूर्णत्वात्, सत्ययुगेऽपि यज्ञादिधर्म्माणां सर्व्वैः समग्रत्वात्, सम्पूर्णत्वपरोऽयं चतुष्पाच्छब्दः (1)। अथवा, "तपः परम्" इत्यत्र मनुनैव तपो-ज्ञान-यज्ञ-दानानां चतुर्णां कीर्त्तनात्, तस्य पादचतुष्टयेन सम्पूर्णत्वात् पादत्वेन निरूपिताः सत्ययुगे समग्रा इत्यर्थः (2)। तथा, सत्यञ्च कृतयुगे आसीत् (ख);

(क) प्रतिवर्त्तते—All except A. Almost all the commentators including Medh. clearly read उपवर्त्तते। Gov. and Kull.'s commentaries have प्रति which seems to be their own addition to explain the द्वितीया in मनुष्यान्। After all, the reading of the latter two is uncertain here. See also Notes.

(ख) कृतयुग आसीत्—A. कृतयुगमासीत्—All except A. The latter seems to be a corruption from कृतयुगयासीत् which is one of the two alternative forms got by joining कृतयुगे and आसीत् by the rules of Sandhi.

—सकलधर्म्मश्रेष्ठत्वात् सत्यस्य पृथक् ग्रहणम् (3)। तथा, न शास्त्रातिक्रमेण धनविद्यादिः (4) 'आगमः' तत्परिनिर्म्मुण्यात् "प्रति" सम्पद्यते ॥ ८१ ॥

Kulluka Explained.

1. धर्म्मं मुख्यपादासम्भवात् &c.—[धर्म्म has been said here to be चतुष्पात् which ordinarily means 'four-footed', but] here the word चतुष्पात must have been used in the sense of 'complete' (सम्पूर्ण), as धर्म्म can have no पाद in the literal (मुख्य) sense of the term. [The secondary sense of the word चतुष्पात् may be traced as follows.] In the Satya Yuga the धर्म which consists of यज्ञ, &c., is perfect. Now, in the S'ástras (e.g. Manu-Samhitá, Rámáyana, &c.,) धर्म has been described as a 'Bull' and a bull can be said to be perfect when it has got all the *four legs*.

2. अथवा &c.—Or (in enumerating the different धर्मs of the different Yugas) Manu himself has mentioned 4 things, viz., तपस्, ज्ञान, यज्ञ and दान । In other words, each of these constitutes one-fourth (पाद) part of धर्म ; and these पादs were all complete in the Satya Yuga.

3. सत्यस्य &c.—सत्य (Truth) also was prevalent during the Krita Yuga (सत्ययुग) । सत्य (Truth) has been separately mentioned, as it is superior to all other virtues.

4. न शास्त्रातिक्रमेण &c.—[In the सत्ययुग] riches, learning, &c., never come upon men through violation of the S'ástras.

Notes.

चतुष्पात्—चत्वारः पादाः यस्य सः चतुष्पाद् or चतुष्पात् ; the final अ of the word पाद is elided by the rule 'संख्या-सु-पूर्वस्य' ।

(i) The word चतुष्पात् (lit. four-footed) has been used to keep up the metaphor of वृष in which form धर्म्म is described in the S'ástras. Here it means 'complete'. For the Bull-shaped धर्म, cf. Manu, VIII. 16.

Or, (ii) The four feet may refer to the four items, viz., तपस् ज्ञान, यज्ञ and दान—as mentioned in Sl. 86.

आगम:—Acquisition (viz. of wealth, knowledge, &c.).

मनुष्यान् उपवर्त्तते = मनुष्यान् प्रति वर्त्तते। This प्रति is not a synonym of उप but a distinct word to be understood to explain the द्वितीया in मनुष्यान्। उप which is not a कर्म्मप्रवचनीय in the sense of सामीप्य must be taken with वर्त्तते, and is therefore merely expletive here. In fact, उप (as also प्रति singly) is seldom found with the root वृत।

इतरेष्वागमाद्धर्म्मः पादशस्त्ववरोपितः।
चौरिकानृतमायाभिर्धर्म्मश्चापैति पादशः॥ ८२॥

Prose.—इतरेषु [युगेषु] तु [अधर्म्मेण] आगमात् धर्म्मः (= अनुष्ठानं) पादशः अवरोपितः, धर्म्मः (=फलं) च चौरिकाऽनृतमायाभिः पादशः अपैति।

Bengali.—অন্য যুগসমূহে অধর্ম্ম দ্বারা ধনবিদ্যাদির অর্জ্জনবশতঃ ধর্ম্ম এক এক পাদ হীনত্ব প্রাপিত হয়। এবং চৌর্য্য, অসত্য ও কাপট্যবশতঃ ধর্ম্মফলও এক এক পাদে হ্রাস প্রাপ্ত হয়॥ ৮২॥

English.—In the other [three] ages, on account of the unjust acquisition of [wealth, learning, &c.], Dharma (e.g. a sacrifice) is deprived succesively of one foot (i.e. a quarter), and through the prevalence of theft, falsehood and fraud the Merit also diminishes by one-fourth. 82.

Kulluka.—इतरेष्विति। सत्ययुगादन्येषु त्रेतादिषु 'आगमात्' "अधर्म्मेण" धनविद्यादेरर्ज्जनात्—तस्यैव पूर्व्वश्लोके प्रक्रान्तत्वात् (1),—'आगमात्' शास्त्रात् (क) इति गोविन्दराजो मेधातिथिश्च (2)—'धर्म्मः' यागादिः "यथाक्रमं प्रतियुगं" पादं पादम् 'अवरोपितः' हीनः कृतः (3); तथाविध (ख)-धनविद्यार्जितोऽपि यो धर्म्मः प्रवर्त्तते सोऽपि चौर्य्यासत्यच्छद्मभिः "प्रतियुगं पादशो ह्रासाद्" अपगच्छति (4)। त्रेतादियुगैः सह चौरिकानृतच्छद्मनां न (ग) यथासंख्यं, सर्व्वत्र सर्व्वेषां दर्शनात् (5)॥ ८२॥

(क) वेदात्—All except A. But, in fact, Govinda-rája uses the very word शास्त्रात् while Medh. simply understands it by saying आगमात् वेदाख्यात्।

(ख) तथा for तथाविध—All except A.

(ग) न—Omitted in A. But that's absurd.

Kulluka Explained.

1. आगमात् "अधर्मेण" धनविद्यादिरर्जनात् &c.—आगमात् means on account of acquisitions of wealth, knowledge, &c. *by dishonest means*. [The word आगम is here interpreted as अधर्मेण आगमः], as this viz. अधर्मेण आगमः is the phrase which occurs in the previous Sloka.

2. आगमात् शास्त्रात् &c.—Govinda-rája renders the word आगमात् as शास्त्रात्, and Medh. also is of the same opinion.

[N.B. The exact rendering of आगमात् by Medh. is वेदाख्यात् ।]

3. धर्मो पादादिः &c.—The Dharma (i. e. meritorious acts such as sacrifices, &c.,) is deprived of one foot (i.e. one-fourth) in each succeeding Yuga.

4. तथाविध &c.—And, through the prevalence of theft, falsehood and fraud, the [little] merit acquired by wealth and knowledge of *that* sort (i.e., themselves acquired by dishonest means) diminishes by one-fourth in each succeeding Yuga.

N. B. In the previous sentence धर्म means 'meritorious acts', and in the present sentence धर्म means 'merit'. यो धर्मः प्रचरति means 'the merit that moves about', i.e., the merit that arises.

5. त्रेतादियुगैः सह &c.—The three things—चौरिका, अनृत and छल are not to be taken with the three Yugas, viz., त्रेता, द्वापर and कलि *respectively* ; for, all these are found in all the [three] Yugas.

Notes.

आगमात्—According to Medh. and Govinda-rája आगमात् धर्मः means 'धर्मः derived from the Vedas'. According to Kull., आगमात् means 'अधर्मेण आगमात्' । See Kull. Expl. 1. Kullûka understands the word अधर्मेण as the करणकारक of आगम, and takes the 2nd line of the Sloka as a separate sentence where the compound चौरिकानृतमायाभिः is taken as the हेतु । We might very

easily dispense with the *understanding* of the word अधर्मेण, and take the compound चौरिकानृतमायाभिः as the करण of आगम। The commentator Gangádhara adopts this latter method. In this second method चौरिकानृतमायाभिः may also be taken as the nominative of व्यवरोपितः।

अवरोपितः—अव—रुह+णिच्+क्त—कर्मणि। जनैः इति कर्त्ता ऊह्यः।

धर्म्मः पादशः अवरोपितः (*1st line*), धर्म्मश्चापैति पादशः (*2nd line*)—Apparently this is a repetition. But in the 1st line धर्म्मः means 'meritorious acts', and in the 2nd line धर्म्मः means 'merit'. One might take धर्म्म in the 1st line to be the Bull-shaped धर्म्म with four feet, where पाद would mean 'foot', ; and धर्म्म in the 2nd line in the sense of 'virtue or merit', पाद meaning 'one-fourth'.

चौरिकानृतमायाभिः—चौरिका च अनृतं च माया च चौरिकानृतमायाः, ताभिः ; हेतौ तृतीया।—Kull. चौरिका—चौरस्य कर्म्म इति चौरिका। चौर+वुञ्—('मनोज्ञादित्वात् वुञ्'), ततः स्त्रियाम् by the dictum 'लिङ्गं लोकात्'। The commentator Nandana reads it as 'चौरक' in the masculine.

अरोगाः सर्व्वसिद्धार्थाश्चतुर्व्वर्षशतायुषः।
कृते, त्रेतादिषु ह्येषां वयो ह्रसति (क) पादशः॥ ८३॥

Prose.—कृते (= सत्ये) [मानवाः] अरोगाः सर्वसिद्धार्थाः चतुर्वर्षशतायुषः [भवन्ति]। त्रेतादिषु हि एषां वयः पादशः ह्रसति।

Bengali.—কৃতযুগে সকলেই রোগবর্জ্জিত, সর্ব্বার্থসিদ্ধ (অর্থাৎ সফলমনস্ক) ও চতুঃশতবর্ষপরিমিত আয়ুঃসম্পন্ন থাকে। ত্রেতাদিযুগে ইহাদিগের আয়ুঃ ক্রমে ক্রমে এক এক পাদ (অর্থাৎ এক এক শত বৎসর করিয়া) হ্রাস প্রাপ্ত হয়॥ ৮৩॥

(क) आयुर्ह्रसति—All except A. Almost all the commentators clearly read वयो ह्रसति। Kull.'s reading is not clear. The word आयुः in his commentary may be explained away as the synonym of वयः which he may have adopted in the text as is supported by the Ms. A. The Mahá-Bhárata also reads पादशो ह्रसते वयः।

English.—In the Krita or 'golden' age men are free from disease, have all their aims accomplished, and live four hundred years. In the Tretá and the other [two] ages, the span of their life becomes each shorter and shorter by one quarter [of the original]. 83.

Kulluka.—अरोगा इति। रोगनिमित्ताधर्म्माभावात् अरोगाः (1), सर्व्वसिद्ध-काम्यफलाः—प्रतिबन्धकाधर्म्माभावात् (2), चतुर्व्वर्षशतायुष्ट्वञ्च स्वाभाविकम्,—अधि-कायुःप्रापकधर्म्मवशात् अधिकायुषोऽपि भवन्ति। तेन "दशवर्षसहस्राणि रामो राज्यम-कारयत्" [महाभारत—वनपर्व्व, १४८।१७] इत्याद्यविरोधः। "शतायुर्वै पुरुषः" [काठक—३४।५] इत्यादिश्रुतौ तु शतशब्दो बहुत्वपरः, कलिपरो वा (3)। एवंरूपाः मनुष्याः कृते भवन्ति। त्रेतादिषु पुनः पादं पादमायुरल्पीभवतीति॥ ८३॥

Kulluka Explained.

1. रोगनिमित्त &c —[In the सत्ययुग] all are free from disease, because they are free from अधर्म्म, the cause of disease.

2. सर्व्वसिद्ध &c.—All have their desires satisfied, as there is no अधर्म्म which might hamper (प्रतिबन्धक) the fruition of their desires.

3. चतुर्व्वर्षशतायुष्ट्वं च &c.—[चतुर्व्वर्षशतायुः+त्व (भावार्थे)=चतुर्व्वर्ष-शतायुष्ट्वम्—the state of living 400 years.] The span of life in the सत्ययुग which is said to be 400 years, is to be understood to be the *normal* age-limit. One may earn a *longer* span of life by the performance of meritorious acts. So, the text दशवर्षसहस्राणि रामो राज्यमकारयत् (i. e. Ráma ruled for 10,000 years) may be easily reconciled [with the present passage of the text].

[But what would be the meaning of the word शत in the Vedic text 'शतायुर्वै पुरुषः' ? Ans.]—In the Vedic text शतायुर्वै पुरुषः the word शत either means 'बहु' (many), or it applies to Kali Yuga only.

N. B. Here the last statement of Kull., viz., that the text शतायुर्वै पुरुषः applies to Kali Yuga only is rather unjustifiable, says the commentator Rágbavánanda.

Notes.

सर्वसिद्धार्थाः—Adj. of जनाः to be understood. (i) सिद्धा अर्थाः येषां ते सिद्धार्थाः, सर्वे सिद्धार्थाः सर्व्वसिद्धार्थाः, but this is an insipid construction ; or (ii) सिद्धाः सर्व्वे अर्थाः येषां ते सर्वसिद्धार्थाः (for सिद्धसर्वार्थाः), but this is an amomalous construction ; or (iii) सर्वेषु (=सर्वतः) सिद्धाः सर्वसिद्धाः, सर्वसिद्धाः अर्थाः येषां ते सर्वसिद्धार्थाः, but this is an uncommon construction. सिद्धसर्व्वार्थाः would admit of a faultless exposition.

चतुर्व्वर्षशतायुषः—वर्षाणां शतानि वर्षशतानि। चत्वारि वर्षशतानि आयुः येषां ते चतुर्व्वर्षशतायुषः—त्रिपद-तत्पुरुषः by the rule' तद्धितार्थोत्तरपदसमाहारे च'।

वयः ह्रसति—Along with the word वयः (which here means आयुः) we should understand आरोग्य and सिद्धार्थत्व (i.e. सिद्धि) also. Thus—वयः ह्रसति, आरोग्यं ह्रसति, सिद्धार्थत्वं च ह्रसति। 'वयोग्रहणम् उपलक्षणम्—आरोग्य-सिद्धार्थत्वे अपि ग्राह्ये'—Sarvajna-Náráyana.

पादशः—Medh. holds that here the word पाद does not mean 'one-fourth' but 'a part'. 'तथाच, केचित् बालाः म्रियन्ते, केचित् तरुणाः, केचित् प्राप्तजरसः—परिपूर्णमायुर्दुर्लभम्'—Medhátithi.

* वेदोक्तमायुर्मर्त्त्यानामाशिषश्चैव कर्म्मणाम्।
फलन्त्यनुयुगं लोके प्रभावश्च शरीरिणाम्॥ ८४॥

Prose.—मर्त्त्यानां वेदोक्तम् आयुः, कर्म्मणाम् आशिषः (= प्रार्थनाः) च, शरीरिणां (ब्राह्मणादीनां) प्रभावः च लोके अनुयुगं फलन्ति।

Bengali.—মনুষ্যগণের বেদোক্ত আয়ুঃ, কর্ম্মের ফলবিষয়ক প্রার্থনা এবং [ব্রাহ্মণাদিবর্গের] প্রভাব যুগানুসারে ফল প্রদান করিয়া থাকে ॥ ৮৪ ॥

English.—The span of the life of mortals as mentioned in the Vedas, the desired results of works and the [supernatural] power of corporeal beings [such as that of a Bráhmana, &c.] bear fruit according to the [character of the] ages. 84.

Kulluka.—वेदोक्तमायुरिति। 'शतायुर्व्वै पुरुषः' इत्यादि वेदोक्तमायुः, कर्म्मणाञ्च "काम्यानां" फलविषयाः प्रार्थनाः (1), ब्राह्मणादीनाञ्च (2) शापानुग्रहसामर्थ्यादिभावाः (3) युगानुरूपेण फलन्ति॥ ८४॥

Kulluka Explained.

1. कर्म्मणां च काम्यानां &c.—N. B. This is the meaning of the phrase 'कर्म्मणाम् आशिषः'। Here कर्म्मणां means काम्यानां कर्म्मणाम्—because the other two kinds of कर्म्म, viz., नित्य and नैमित्तिक have little or no reference to फल or result. [For the different kinds of कर्म्म, see under Manu, II. 2]. आशिषः means प्रार्थनाः ; this is the technical meaning of आशिष्। Cf. 'आशंसनम्—अप्राप्तस्य इष्टस्य अर्थस्य प्राप्तुम् इच्छा'।—Kás'iká.

2. ब्राह्मणादीनां—This is the meaning of 'शरीरिणाम्'।

3. शापानुग्रह &c.—The power of pronouncing a boon or a curse.

Notes.

अनुयुगम्—युगस्य सदृशम् इति अनुयुगम्—सादृश्ये अव्ययीभावः।
प्रभावः—भू+घ=भावः। प्रकृष्टो भावः प्रभावः, प्रादिसमासः।
शरीरिणाम्—प्राणिनाम्, viz., of Brahmins, &c.

अन्ये कृतयुगे धर्म्मास्त्रेतायां द्वापरेऽपरे।
अन्ये कलियुगे नृणां युगह्रासानुरूपतः॥ ८५॥

Prose.—युगह्रासानुरूपतः नृणां कृतयुगे अन्ये धर्माः, त्रेतायाम् [अन्ये धर्माः], द्वापरे अपरे [धर्माः], कलियुगे अन्ये [धर्माः] [भवन्ति]।

Bengali.—সত্যযুগে মনুষ্যদিগের ধর্ম্ম একরূপ, ত্রেতাযুগে আর একরূপ, দ্বাপরে অন্যরূপ, এবং কলিযুগে পৃথক্‌রূপ। যুগহ্রাসানুসারে ধর্ম্ম ভিন্ন ভিন্ন রূপ হইয়া থাকে। ৮৫।

English.—One set of duties [is prescribed for men] in the Satya Yuga, a different one in the Tretá, a still different one in the Dwápara, and again, another set in the Kali Yuga. They are different in proportion to the decrease (i. e. inferiority) of the ages. 85.

Kulluka.—अन्य इति। कृतयुगे अन्ये धर्म्माः भवन्ति, त्रेतादिष्वपि युगापचयानुरूपेण धर्म्म-वैलक्षण्यम् (1)॥ ८५॥

Kulluka Explained.

1. युगापचयानुरूपेण &c.—The *dharmas* vary according to the decrease i. e. inferiority of the Yugas.

Notes.

धर्मा:—Here धर्मा: means not only 'Duties' but 'everything relating to an object.' 'धर्म्मशब्दो न यागादिवचन एव, किं तर्हि ?—पदार्थ-गुणभावे वर्त्तते' ।—Medh.

युगह्रासानुरूपतः—अनुगतं (स्त्री. १मा) रूपम् इति अनुरूपम्, प्रादिसमासः—*noun.* अनुरूप + तस्—तृतीयायाः । The पराशरसंहिता (१।२१) reads युगरूपानुसारतः which gives a clearer meaning.

तपः परं कृतयुगे त्रेतायां ज्ञानमुच्यते ।
द्वापरे यज्ञमेवाहुर्दानमेकं कलौ युगे ॥ ८६ ॥

Prose.—कृतयुगे तपः परम् (=प्रधानम्) उच्यते, त्रेतायां ज्ञानं [परम् उच्यते], द्वापरे यज्ञम् एव [परम्] आहुः, कलौ युगे एकं दानं [परम्] [आहुः] ।

Bengali.—সত্যযুগে তপস্যা প্রধান ধর্ম্ম, ত্রেতায় জ্ঞান, দ্বাপরে যজ্ঞ, এবং কলিযুগে দানই প্রধান ধর্ম্ম, ইহা পণ্ডিতেগণ বলেন ॥ ৮৬ ॥

English.—Austerity is declared to be the chief virtue in the Krita Yuga, knowledge [of the self] in the Tretá, sacrifice in the Dwápara and charity alone in the Kali Yuga. 86.

Kulluka.—तपः परमिति । यद्यपि तपःप्रभृतीनि सर्व्वाणि सर्व्वयुगेषु अनुष्ठेयानि तथापि सत्ययुगे तपः प्रधानं—महाफलमिति ज्ञाप्यते । एवमात्मज्ञानं त्रेतायुगे, द्वापरे यज्ञः, दानं कलौ ॥ ८६ ॥

Notes.

It should be borne in mind that all the 4 items mentioned above, viz., तपस्, ज्ञान, यज्ञ and दान are to be regarded as धर्म्मs, and should therefore be performed in all the 4 Yugas, but what the present Sloka seeks to impress is that the particular धर्म्म mentioned with reference to the particular Yuga

is especially suited to and therefore recommended for that Yuga. Cf. Kull.—यद्यपि तपःप्रभृतीनि सर्व्वाणि सर्वयुगेष्वनुष्ठेयानि &c.

Here a question arises as to the principle on which the enunciation of the superiority of a particular virtue in a particular Yuga, especially in the first two, is based. Kull. is silent on the point. Medh. and Nár. have explained it as follows :—The people of the सत्ययुग with their long and healthy lives are especially in a position to practise penance. The people of the त्रेतायुग being physically inferior to those of सत्ययुग would rather prefer to cultivate ज्ञान which, though entailing some hardship on the inner self, will not so much affect their weaker physical body. The people of the द्वापरयुग will be glad if a course much easier than the above two is prescribed for them, and hence यज्ञ has been held to be supreme in द्वापर। Last of all appear the people of the कलियुग—a people physically incapable, mentally unfit and intellectually crippled. The prescription of दान as the royal road to salvation is indeed a boon to them. We quote from Medh. below :—

[सत्ययुगे] तपः प्रधानं, तच्च महाफलम् । दीर्घायुषो रोगवर्जिताः तपसि समर्थाः भवन्ति इत्यनेन च अभिप्रायेण उच्यते। ज्ञानम्—अध्यात्मविषयम् । शरीरक्लेशात् अन्तर्नियमो नाऽतिदुष्करः । यागे तु न महाक्लेशः इति द्वापरे यज्ञः प्रधानम् । दाने तु न शरीरक्लेशः, न अन्तःसंयमः, न च अतीव विद्वत्ता उपयुज्यते ।—Medh.

दानमेकं कलौ युगे—Here the word एक is *not* emphatic. Here the शास्त्र does not forbid other virtues for us in the Kali Yuga, but it rightly apprehends that we are good for nothing else.

सर्व्वस्यास्य तु सर्गस्य गुप्त्यर्थं स महाद्युतिः ।
मुखबाहूरुपज्जानां पृथक् कर्म्माण्यकल्पयत् ॥ ७८ ॥

Prose.—महाद्युतिः सः (=ब्रह्मा) अस्य सर्व्वस्य सर्गस्य गुप्त्यर्थं मुखबाहूरुपज्जानां पृथक् कर्म्माणि अकल्पयत् ।

Bengali.—মহাতেজস্ ব্রহ্মা সমগ্র সৃষ্টিরক্ষার্থ মুখ, বাহু, উরু ও পাদ হইতে জাত চতুর্বর্ণের পৃথক্ পৃথক্ কর্ম্মের ব্যবস্থা করিয়াছেন ॥ ৮৭ ॥

English. – For the preservation of all this creation the most resplendent Being assigned different duties to the different classes (Varnas) sprung from his mouth, arms, thighs and feet. 87.

Kulluka.—सर्व्वस्यास्येति। 'स:' ब्रह्मा महातेजा अस्य सर्गस्य समस्तस्य 'अग्नौ प्रास्ताहुति:' इति न्यायेन रक्षार्थं (1) मुखादिजातानां ब्राह्मणादीनां विभागेन कर्म्माणि "दृष्टादृष्टार्थानि" (2) निर्म्मितवान् ॥ ८७ ॥

Kulluka Explained.

1. अग्नौ प्रास्ताहुति: &c.—[For the preservation of all this creation Brahmá assigned different duties to the different classes. But in what sense is it true ? How does it come to pass ? Ans.—It comes to pass] in the manner indicated in the maxim 'अग्नौ प्रास्ताहुति: &c.' [which lays down that the duties of the Bráhmanas, &c., e. g. offering oblations to gods, are the indirect means of the maintenance of the world. For the maxim referred to, see Sl. 31. Kull. 3.]

2. कर्म्माणि दृष्टादृष्टार्थानि—कर्मs are of two kinds (i) दृष्टार्थ and (ii) अदृष्टार्थ। (i) दृष्टार्थ कर्मs are those the result (अर्थ) of which is a matter of direct perception (दृष्ट) in this world ; i.e., which has no special reference to the next world. (ii) अदृष्टार्थ कर्म्मs are those that make the doer entitled to some अदृष्ट to be reaped in some future birth.

Notes.

सर्वस्य सर्गस्य = समस्ताया: सृष्टे: ।

गुप्त्यर्थम्—गुप्ति (रक्षायै) इदम् इति गुप्त्यर्थं = रक्षार्थम् ।

महाद्युति:—महती द्युति: यस्य स: । द्युति = द्युत + इ । द्युत in लुङ्, third person, sing. gives अद्युतत् and अद्योतिष्ट ।

मुखबाहूरुपज्जानाम् = पद + क्विप् = पद् = foot. 'पदङ्घ्रिश्चरणोऽस्त्रियाम्'—अमर: । मुखं च बाहू च ऊरू च पदौ च इति मुखबाहूरुपत्—प्राण्यङ्गत्वात् समाहार-द्वन्द्व: । तस्मात् जायन्ते ये ते मुखबाहूरुपज्जा:, मुखबाहूरुपद् – जन् + ड—कर्त्तरि । मुखज is ब्राह्मण, बाहुज is क्षत्रिय, ऊरुज is वैश्य, and पज्ज is शूद्र ।

Cf. the Rik—ब्राह्मणोऽस्य मुखमासीत् &c. quoted under Sl. 31. Kull. Expl. 6.

अकल्पयत्—कल्पितवान्, व्यवस्थापितवान्। Students belonging to the twice-born classes should remember here the use of the word अकल्पयत् in the Mantra सूर्याचन्द्रमसौ धाता यथापूर्वम् अकल्पयत् &c. In both cases it should be remembered that the व्यवस्थाs had some beginning, but the *cycle* of those व्यवस्थाs in the different creations is eternal.

C अध्यापनमध्ययनं यजनं याजनं तथा।
दानं प्रतिग्रहश्चैव ब्राह्मणानामकल्पयत्॥ ८८॥

Prose.—[सः] ब्राह्मणानां [सम्बन्धे] अध्ययनम् अध्यापनम् यजनं याजनं दानं प्रतिग्रहं च एव अकल्पयत्।

Bengali.—অধ্যয়ন, অধ্যাপন, যজন, যাজন, দান এবং প্রতিগ্রহ [এই কয়েকটি কর্ম্ম] তিনি ব্রাহ্মণের জন্য ব্যবস্থা করিয়াছেন॥ ৮৮॥

English.—Studying and teaching [the Veda], sacrificing for their own benefit and for others, and giving and receiving [gifts]—these he ordained for the Bráhmanas. 88.

Kulluka.—अध्यापनमिति। अध्यापनादीनाम् इह सृष्टिप्रकरणे सृष्टिविशेषतया अभिधानम् (1), विधिस्तु शास्त्रान्तरे भविष्यति (2)। अध्यापनादीनि षट् कर्म्माणि ब्राह्मणानां कल्पितवान्॥ ८८॥

Kulluka Explained.

1. अध्यापनादीनाम् इह &c.—[The duties of the different classes, viz.] अध्यापन, अध्ययन &c. [as will be enumerated in this and in the succeeding Slokas] are mentioned here as being a phase of creation. [That is, the present Sloka does not *ordain* but simply enumerates that these are the duties of so and so. In other words, the present sentence is an indicative statement and not an *imperative* one. To complete the narration of creation the creation of these duties also should be mentioned.]

2. विधिस्तु &c.—The imperative विधि will be *ordained* later on (viz. in Chapter X, Sl. 75, &c.).

Notes.

यजन is the act of sacrificing and याजन (यज+णिच्) is the act of officiating as priest in a sacrifice

प्रतिग्रह=ग्रहण or acceptance of gifts, of course from holy or recommended persons. Cf. विशुद्धाच्च प्रतिग्रह: (Manu, X. 76.)

N. B. The 6 duties enunciated here comprise 3 couples, each one in the couple being the counterpart of the other. Thus, अध्ययन is the counterpart of अध्यापन, यजन of याजन, and दान of प्रतिग्रह।

८९ प्रजानां रक्षणं दानमिज्याध्ययनमेव च।
विषयेष्वप्रसक्तिश्च (क) क्षत्रियस्य समासत: ॥ ८९ ॥

Prose.—[स:] क्षत्रियस्य [सम्बन्धे] प्रजानां रक्षणं दानम् इज्याऽध्ययनम् एव च विषयेषु अप्रसक्तिं च समासत: [अकल्पयत]।

Bengali.—প্রজাপালন, দান, যজ্ঞ, অধ্যয়ন, এবং বিষয়োপভোগে অপ্রসক্তি, ক্ষত্রিয়ের জন্য তিনি সংক্ষেপে এই কয়েকটী কর্ম্মের বিধান করিয়াছেন ॥ ৮৯ ॥

English.—Protection of the people, charity, sacrifice, [Vedic] study and absence of attachment to sensuous objects—these in short [he ordained] for the Kshatriyas. 89.

Kulluka.—प्रजानामिति। प्रजारक्षणादीनि क्षत्रियस्य कर्म्माणि कल्पितवान्। 'विषयेषु' गीत-नृत्य-वनितोपभोगादिषु 'अप्रसक्ति:'—तेषां पुन:पुनरसेवनम् (ख) (1)। 'समासत:' संक्षेपेण ॥ ८९ ॥

Kulluka Explained.

1. गीतनृत्यवनितोपभोगादिषु अप्रसक्ति:—तेषां &c.—अप्रसक्ति: in गीतनृत्य &c., means the absence of frequent enjoyment of those things (तेषां, viz., गीत, नृत्य, &c.)

(क) विषयेष्वप्रसक्तिश्च—B, Bh, Bk, G, M, P, V.

(ख) पुनरभ्यासेवनम्—A, Bk, G, M, P, V.

Notes.

इज्याध्ययनम्—समाहार-द्वन्द्व:। इज्या = यज + क्यप्—भावे।

समासत:—In brief. समास + तस्—तृतीयाया: स्थाने। [तृतीया was due by the rule 'प्रकृत्यादिभ्यश्च &c.']

N. B. On the expressions विषयेषु अप्रसक्ति: the commentator Sarvajna-Nárâyana argues that although this point is applicable to all the castes, it is specially mentioned here in connection with the Kshatriyas, because, they being members of the ruling race, not only their own individual welfare, but the welfare of the whole kingdom depends on their doings. "यद्यपि विप्राद्यैरपि एतत् अवश्यं कार्य्यं, तथापि विप्रादीनां व्यसनै: न अपकर्षणम्—य एव व्यसनी तस्यैव नाश:। राज्ञस्तु व्यसनाक्रष्टत्वे राष्ट्रस्यैव विनाश: इत्येतदर्थम् अत्र उक्तम्"।— Sarvajna-Nárâyana.

पशूनां रक्षणं दानमिज्याध्ययनमेव च।
वणिक्पथं कुसीदञ्च वैश्यस्य कृषिमेव च ॥ ९० ॥

Prose.—[स:] वैश्यस्य [सम्बन्धे] पशूनां रक्षणं, दानम्, इज्याऽध्ययनम् एव च, वणिक्पथं, कुसीदं च, कृषिम् एव च [अकल्पयत्]।

Bengali.—পশুপালন, দান, যজ্ঞ, অধ্যয়ন, বাণিজ্য, কুসীদ এবং কৃষিকর্ম্ম তিনি বৈশ্যের জন্য ব্যবস্থা করিয়াছেন। ৯০।

English.—Tending cattle, bestowing gifts, sacrifice, [Vedic] study, trade, money-lending on interest, and agriculture—these he [ordained] for the Vais'yas. 90.

Kulluka.—पशूनामिति। पशुपालनादीनि (क) वैश्यस्य कल्पितवान्। 'वणिक्पथं—स्थलजलादिना वाणिज्यं', 'कुसीद'—वृद्धया धनप्रयोग: (1) ॥ ९० ॥

Kulluka Explained.

1. कुसीदं &c.—कुसीद means 'laying out money on interest (वृद्धि)'।

(क) पशूनां पालनादीनि—All except A.

Notes.

वणिक्पथम्—पण + इजि = वणिक्। इजि प्रत्ययः, पकारस्य वकारः, by the औणादिक rule 'पणेरादेश्च वः'। वणिजां पन्थाः, वणिक्पथः, तम्। ऋक्पूरब्धूः इत्यादिना समासान्तः अच्। The business of merchants, i. e., trade. The word वणिक् comes from the root पण and should, therefore, be reasonably spelt with व and not ब। प is more akin to [वर्गीय] ब than to [अन्तःस्थ] व।

कुसीदम्—कुस + ईद (औणादिकः)। The word is also spelt with श and ष।

९१. एकमेव तु शूद्रस्य प्रभुः कर्म्म समादिशत्।
एतेषामेव वर्णानां शुश्रूषामनसूयया ॥ ९१ ॥

Prose.—प्रभुः (=ब्रह्मा) शूद्रस्य तु एतेषाम् एव वर्णानाम् अनसूयया शुश्रूषाम् [इति] एकम् एव कर्म्म समादिशत्।

Bengali.—অসূয়াবর্জ্জনপূর্ব্বক পূর্ব্বোক্ত বর্ণত্রয়ের সেবা এই একমাত্র কর্ম্ম প্রভু (প্রজাপতি) শূদ্র সম্বন্ধে নির্দ্দেশ করিয়াছেন ॥ ৯১ ॥

English.—The Lord assingned only one duty to the S'ûdras, viz., ungrudged service unto these [three] castes. 91.

Kulluka—एकमेव त्विति। प्रभुर्ब्रह्मा शूद्रस्य ब्राह्मणादि-वर्णत्रय-परिचर्य्यात्मकं कर्म्म निर्म्मितवान्। एकमेवेति प्राधान्यप्रदर्शनार्थं, दानादेरपि तस्य विहितत्वात् (1)। 'अनसूयया' गुणानिन्दया (2) ॥ ९१ ॥

Kulluka Explained.

1. एकमेव &c.—एकमेव does not mean that 'this is the *only* duty', but it simply implies the importance of the thing to which it refers, viz. शुश्रूषा; for, [general duties like] दान, &c., have also been prescribed in his case.

2. गुणानिन्दया—Without finding fault with them; hence, ungrudgingly. The word असूया is technically defined as follows —'गुणिनि दोषाविष्करणम् असूया'।

अनसूयया—अनूज् + यक (कण्ड्वादित्वात्)=असूय (धातुः)। असूय + अ (भावे), ततः स्त्रियाम् आप्।=असूया।

ऊर्द्ध्वं नाभेर्मेध्यतरः पुरुषः परिकीर्त्तितः।
तस्मान्मेध्यतमं त्वस्य मुखमुक्तं स्वयम्भुवा॥ ९२॥

Prose.—पुरुषः नाभिः ऊर्द्ध्वं मेध्यतरः [स्वयम्भुवा] परिकीर्त्तितः, तस्य मुखं तु तस्मात् (=मेध्यतरात् अंशात्) [अपि] मेध्यतमम् [स्वयम्भुवा] उक्तम्।

Bengali.—নাভির উর্দ্ধদেশ হইতে পুরুষ পবিত্রতর কীর্ত্তিত হন। আবার, ইঁহার মুখ পূর্ব্বোক্ত অংশ হইতেও পবিত্রতর, স্বয়ম্ভূ এই কথা বলিয়াছেন॥ ৯২॥

English.—A person is said by the Self-born to be holier from above the navel. Then again, his mouth is said to be still holier than that. 92.

Kulluka.—इदानीं प्राधान्येन सर्गरक्षार्थत्वाद् ब्राह्मणस्य, तदुपक्रमधर्म्माभिधानत्वात् (क) च अस्य शास्त्रस्य, ब्राह्मणस्य स्तुतिमाह (1)—ऊर्द्ध्वमिति। सर्व्वतः एव पुरुषो मेध्यः, नाभेरूर्द्ध्वम् अतिशयेन मेध्यः, ततोऽपि मुखमस्य मेध्यतमं, ब्रह्मणा उक्तम्॥ ९२॥

Kulluka Explained.

1. इदानीं प्राधान्येन &c.—As the Brahmins chiefly contribute to the maintenance of creation, and as the Brahmins are teachers of धर्म to be dealt with in this S'ástra, the author now proceeds to dilate on the excellence of the Brahmins. [इदानीं is connected with आह।]

Notes.

ऊर्द्ध्वम्—अव्ययम्; upwards, above.

नाभिः—दिक्शब्दयोगे पञ्चमी; ऊर्द्ध्वम् इति दिक्शब्दः।

पुरुषः—A person. Here it may also refer to परमपुरुष *in particular*.

मेध्यतर—अयम् अनयोः अतिशयेन मेध्यः इति मेध्यतरः, मेध्य+तरप्।

तस्मात् मेध्यतमम्—'तस्मात्'=[मेध्यतरात्] नाभेरूर्द्ध्वं प्रदेशात्। Instead of मेध्यतमम् we should say [अतिशयेन] मेध्यतरम् (still more holy). When

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(क) तदुपक्रमात् धर्माभिधानात्—A. तदुपक्रमात् धर्म्माभिधानत्वात्—S.

more than two things are in a state of comparison, तरप् and तमप् are equally correct for the last of them. [See Bháshya on the rule 'अतिशायने तमबिष्ठनौ'] । But तमप् with तस्मात् is open to criticism.

N. B. According to commentators, तस्मात here does not mean 'therefore' as put by Doctors Bühler and Burnell [as well as Prof. Goswami]. The commentators have rendered the word तस्मात् by ततः अपि। The addition of the word अपि makes the sense clear. Nandana's language is clearer—'तस्मात्—नाभेरूर्द्ध्वप्रदेशात्'।

The sense is that the entire body of a being is holy, and the part above the navel is holier, and the mouth is the holiest.

N. B. For advanced students only :—

Gangádhara's explanation of the word तस्मात् is the same as above. But in dividing the entire body according to the different degrees of holiness, he has differed from the other commentators. We quote from him below :—

"पुरुषः खलु सर्व्वः एव आपादमस्तकम् अमेध्य-मेध्य-मेध्यतर-मेध्यतमः। तत्र जानुभ्याम् अधस्तात् अमेध्यः, तत ऊर्द्ध्वम्—अधस्तात् नाभेः—मेध्यः, नाभेरूर्द्ध्वं मेध्यतरः, कण्ठादूर्द्ध्वं मेध्यतमः इति। 'तस्मात्' अस्य पुरुषस्य नाभेरूर्द्ध्वं कण्ठान्तात् मेध्यतरात् मेध्यतमं मुखं 'स्वयम्भुवा' नारायणेन उक्तम्। तेन पद्भ्यां जातः शूद्रस्तु अमेध्यः, ऊरुभ्यां जातो वैश्यो मेध्यः, बाहुभ्यां तु जातः क्षत्रियो मेध्यतरः, उत्तमाङ्गजो ब्राह्मणो मेध्यतमः" ।—Gangádhara.

उत्तमाङ्गोद्भवाज्जैष्ठ्याद् ब्रह्मणश्चैव धारणात्।
सर्व्वस्यैवास्य सर्गस्य धर्म्मतो ब्राह्मणः प्रभुः॥ ९३॥

Prose.—उत्तमाङ्गोद्भवात् ज्यैष्ठ्यात् ब्रह्मणश्च एव धारणात् ब्राह्मणः अस्य सर्व्वस्य सर्गस्य धर्म्मतः प्रभुः [भवति]।

Bengali.—উত্তমাঙ্গ (মুখ) হইতে উৎপত্তি, জ্যেষ্ঠত্ব এবং বিশিষ্টবেদজ্ঞানহেতু ব্রাহ্মণ এই সমগ্র সৃষ্টজগতের ধর্ম্মোপদেশ বিষয়ে প্রভু। ৯৩।

English.—On account of his origin from the best limb [of Brahmá], seniority in birth, and [a super-eminent] possession of the Vedas, the Bráhmana is the leader of all this creation in matters of religious instruction. 93.

Kulluka.—ततः किम् अत आह (1)—उत्तमाङ्गोद्भवादिति। 'उत्तमाङ्गं' मुखं; तदुद्भवत्वात्, क्षत्रियादिभ्यः पूर्व्वोत्पन्नत्वात्, अध्यापनव्याख्यानादियुक्तस्य अतिशयेन वेदस्य धारणात् (क) (2), सर्व्वस्यास्य जगतो धर्म्मानुशासने (ख) (3) ब्राह्मणः प्रभुः। 'संस्कारस्य विशेषाच्च वर्णानां ब्राह्मणः प्रभुः' [मनु १०।३] (4) ॥९३॥

Kulluka, Explained.

1. ततः किम्? अत आह—[It has been stated in the previous Sloka that the mouth is the holiest part of the body. But] what does that statement lead to? So the author says—

2. अध्यापनव्याख्यानादियुक्तस्य &c.—N. B. One of the grounds for the superiority of the Bráhmana to the other castes is that he holds in him the Vedas (वेदस्य धारणात्)। But here it may be asked that this is true not only of the Bráhmana, but of the other twice-born castes also. So Kull. explains वेदस्य धारणात् as अतिशयेन वेदस्य धारणात्। He also adduces a reason for his addition of the word अतिशयेन। The reason is that the Vedas certainly do reside in other castes also, but the Vedas with their teaching (अध्यापन) and explanation (व्याख्यान), &c., are to be found in the Bráhmana only. Herein lies the superiority (अतिशय) of the Bráhmana.

3. धर्मानुशासने—Kull., following Medh. and Gov., takes the तस् in धर्म्मतः in the sense of ७मी and explains it as धर्म्मानुशासने (i.e. in matters of धर्म्म)। Nandana explains धर्म्मतः as न्यायतः 'reasonably,' 'by right'.

4. संस्कारस्य &c.—Kull. here supplies from Manu, X. 3 an additional ground for the Bráhmana's superiority.

(क) वेदधारणात्—A, B, Bh, G, M, V.

(ख) All read धर्म्मानुशासनेन। We have, however, ventured to alter it into सप्तमी (by dropping the न) on the strength of Medh. and Gov. whom Kull. evidently follows. Medh. has धर्म्मे प्रभुः and Gov. has धर्म्मानुशासने प्रभुः।

* तं हि स्वयम्भूः स्वादास्यात्तपस्तप्त्वादितोऽसृजत् ।
हव्यकव्याभिवाह्याय सर्व्वस्यास्य च गुप्तये ॥ ९४ ॥

Prose.—हव्यकव्याभिवाह्याय सर्व्वस्य अस्य गुप्तये च स्वयम्भूः तपः तप्त्वा स्वात् आस्यात् तं (=ब्राह्मणं) हि आदितः (=आदौ) असृजत् ।

Bengali—স্বয়ম্ভূ তপশ্চরণপূর্ব্বক (দেবতোদ্দেশে দীয়মান) হব্য ও (পিতৃগণের উদ্দেশে দীয়মান) কব্যের অভিবহনের নিমিত্ত এবং এই সমগ্র জগতের রক্ষার নিমিত্ত তাঁহাকে (ব্রাহ্মণকে) স্বীয় মুখ হইতে সর্ব্ব প্রথমে সৃষ্টি করিয়াছেন ॥ ৯৪ ॥

English.—The Self-existent Brahman, by the performance of austerities, produced him (Bráhmana) from his own mouth first of all, for presenting offerings to gods and the Manes, and for the preservation of all this world. 94.

Kulluka.—कस्मोत्तमाङ्गोद्भवत्वमुक्तः इत्यत आह—तं हि स्वयम्भूरिति । तं ब्रह्मा आत्मीयमुखात् (1), दैव-पित्र्य-हव्य-कव्य-वहनाय (2) तपः कृत्वा सर्व्वस्य जगतो रक्षार्थं च "क्षत्रियादिभ्यः" प्रथमं सृष्टवान् ॥ ९४ ॥

Kulluka Explained.

1. आत्मीयमुखात् – N.B. आत्मीय here does not mean 'a relative', but 'own' (स्वकीय)।

2. दैवपित्र्य &c. – For carrying हव्य belonging to the Devas, and कव्य belonging to the Pitris; i.e., for carrying हव्य to the gods and कव्य to the Manes (पितृs)। N. B. हव्य is an oblation of food (sometimes oblations in general) offered to the gods. कव्य is an oblation of food offered to the Manes.

Notes.

स्वयम्भूः = ब्रह्म, but here it refers to ब्रह्मा, the two being almost identical.

आदितः—प्रथमम् । आदि + तस्—सप्तम्याः ।

हव्यकव्याभिवाह्याय—हूयते दैवेभ्यः इति हव्यम् । कूयते (निवेद्यते) पितृभ्यः इति कव्यम् । 'हव्यकव्ये दैवपैत्रे अन्ने' इत्यमरः । (See Kull. Expl. 2, N. B.). हव्यं च कव्यं च हव्यकव्ये, तयोः अभिवाह्यम् इति हव्यकव्याभिवाह्यम्, तस्मै ।

अभिवाह्यम्—अभि—वह+ण्यत्—भाववाच्ये। So, अभिवाह्यम्=अभिवहनम्। Medh. observes—अभिवाह्याय इति भावे कृत्यः कथञ्चित् द्रष्टव्यः, सकर्मकत्वात् वहतेः।—The कृत्य affix ण्यत् here in भाववाच्य is somehow or other (कथञ्चित्) to be justified. It should not have been so, as the root वह is सकर्म्मक।

गुप्तये—रक्षायै। गुप (रक्षणे)+क्ति।

यस्यास्येन सदाश्नन्ति हव्यानि त्रिदिवौकसः।
कव्यानि चैव पितरः किं भूतमधिकं ततः॥ ९५॥

Prose.—यस्य आस्येन त्रिदिवौकसः सदा हव्यानि अश्नन्ति, पितरः च एव कव्यानि [सदा अश्नन्ति] किं भूतं ततः अधिकम् [भवेत्]?

Bengali.—যাঁহার মুখদ্বারা ত্রিদিববাসী দেবগণ নিত্য হব্য ভোজন করেন, ও পিতৃগণ নিত্য কব্য ভোজন করেন তাহা অপেক্ষা কোন্ পদার্থ শ্রেষ্ঠ? ॥ ৯৫ ॥

English.—What being is superior to him through whose mouth the gods and the Mánes regularly get (lit. eat) oblations offered to them? 95.

Kulluka.—पूर्व्वोक्तहव्यकव्यवहनं स्पष्टयति—यस्यास्येनेति। यस्य विप्रस्य मुखेन आहादो सर्व्वदा देवा हव्यानि पितरश्च कव्यानि भुञ्जते, ततः अन्यत् प्रकृष्टतमं भूतं किं भवेत्॥ ९५॥

Notes.

त्रिदिवौकसः—तृतीया द्यौः इति त्रिदिवः, पृषोदरादित्वात् साधु, पुंस्त्वं लोकात्। यद्वा, त्रयः (ब्रह्मविष्णुमहेश्वराः) दीव्यन्ति क्रीड़न्ति अत्र इति त्रिदिवः—त्रि-दिव+क—अधिकरणे। 'घञर्थे क-विधानम्'। त्रिदिवः (स्वर्गः) ओकः (निवासः) येषां ते त्रिदिवौकसः=देवाः।

For हव्य and कव्य, see the previous Sloka.

भूतम्—Not only प्राणी as Rágh. and Rámachandra take it, but 'things generally' in which sense it must be taken in the next Sloka. The word भूत would thus include even such अप्राणी things as अग्नि, तुलसी, &c.

भूतानां प्राणिनः श्रेष्ठाः प्राणिनां बुद्धिजीविनः ।
बुद्धिमत्सु नराः श्रेष्ठा नरेषु ब्राह्मणाः स्मृताः ॥ ९६ ॥

Prose.—भूतानां प्राणिनः श्रेष्ठाः, प्राणिनां बुद्धिजीविनः [श्रेष्ठाः], बुद्धिमत्सु नराः श्रेष्ठाः, नरेषु ब्राह्मणाः [श्रेष्ठाः] स्मृताः ।

Bengali.—স্থাবরজঙ্গমাদি ভূতগণের মধ্যে যাহাদের প্রাণ আছে, তাহারা শ্রেষ্ঠ। প্রাণীদিগের মধ্যে যাহারা বুদ্ধিজীবী তাহারা শ্রেষ্ঠ। বুদ্ধিজীবীর মধ্যে মনুষ্য শ্রেষ্ঠ। মনুষ্যের মধ্যে ব্রাহ্মণ শ্রেষ্ঠ। ৯৬॥

English.—Of all creations, those which are endowed with animation are said to be excellent; of the animate, those which subsist by intelligence [are excellent]; of those endowed with intelligence, men are excellent; and of men, the Bráhmanas [are excellent]. 96.

Kulluka.—भूतानामिति । भूतारब्धानां (क) (1) स्थावरजङ्गमानां मध्ये 'प्राणिनः' कीटादयः श्रेष्ठाः, कदाचित् सुखलेशात् (2) । तेषामपि 'बुद्धिजीविनः' सार्थ-निरर्थ-देशोपसर्पणापसर्पणकारिणः पश्वादयः (3) । तेभ्योऽपि मनुष्याः, प्रकृष्टज्ञान-सम्बन्धात् । तेभ्योऽपि ब्राह्मणाः, सर्व्वपूज्यत्वात्, अपवर्गाधिकारयोग्यत्वाच्च (4) ॥९६॥

Kulluka Explained.

1. भूतारब्धानाम्—[Kull. takes the word भूतानाम् in its secondary sense and replaces it by भूतारब्ध meaning those that are composed (आरब्ध) of the Bhûtas; i.e., all material things movable and immovable.

2. कदाचित् सुखलेशात्—Because they (कीटादयः) can feel pleasure (rather more clearly than plants). [N. B. We should add the words 'more clearly' as we should not forget that plants also can feel. Cf. Manu, I. 49. Medh. observes ते (प्राणिनः) श्रेष्ठाः, ते हि पटुतरं सुखम् अनुभवन्ति ।]

(क) भूतानाम्—A and S.

3. स्वार्थ-निरर्थ-देशोपसर्पणापसर्पणकारिणः—Those who can move towards a place conducive to their well-being, and can recede from a place detrimental to their interest.

4. अपवर्गाधिकारयोग्यत्वात् च—And on the ground of their being fit to have final emancipation or अपवर्ग ।

Notes.

भूतानाम्, प्राणिनाम्—निर्द्धारणे ६ष्ठी ।
बुद्धिमत्सु, नरेषु—निर्द्धारणे ७मी ।
बुद्धिजीविनः—बुद्ध्या जीवन्ति ये ते इति बुद्धि-जीव + णिनि । •

ब्राह्मणेषु च विद्वांसो विद्वत्सु कृतबुद्धयः ।
कृतबुद्धिषु कर्त्तारः कर्तृषु ब्रह्मवेदिनः (क) ॥ ९७ ॥

Prose.—ब्राह्मणेषु च विद्वांसः [श्रेष्ठाः] &c.

Bengali.—ব্রাহ্মণদিগের মধ্যে বিদ্বান্ শ্রেষ্ঠ, বিদ্বান্‌দিগের মধ্যে কৃতবুদ্ধিগণ (অর্থাৎ শাস্ত্রোক্তানুষ্ঠানে যাঁহাদের কর্ত্তব্যতা জন্মিয়াছে তাঁহারা) শ্রেষ্ঠ, কৃতবুদ্ধিদিগের মধ্যে কার্য্যের অনুষ্ঠাতা শ্রেষ্ঠ। অনুষ্ঠাতাদিগের মধ্যে ব্রহ্মজ্ঞ শ্রেষ্ঠ ॥ ৯৭ ॥

English.—Of the Bráhmanas, the learned are excellent; of the learned, those who recognise the necessity of performing the prescribed duties [are excellent]; of those who recognise their duties, those who actually perform them [are excellent]; and of the performers, those who know Brahman [are excellent] 97.

Kulluka.—ब्राह्मणेषु चेति । ब्राह्मणेषु मध्ये विद्वांसः, महाफलज्योतिष्टोमादि-कर्म्माधिकारित्वात् (1) । तेभ्योऽपि 'कृतबुद्धयः'—अनागतेऽपि (ख) "कृतं मया" इति बुद्धिर्येषां—शास्त्रोक्तानुष्ठानेषु उत्पन्नकर्त्तव्यताबुद्धयः इत्यर्थः (2) । तेभ्योऽपि अनुष्ठातारः, हिताहितप्राप्तिपरिहारभागित्वात् (3) । तेभ्योऽपि ब्रह्मविदः, मोक्षभागित्वात् (ग) ॥ ९७ ॥

(क) ब्रह्मवादिनः—A and some of the commentators.
(ख) अनागतोऽ (?)—A. (ग) मोक्षलाभात्—All except P.

Kulluka Explained.

1. महाफलज्योतिष्टोमादि &c.—Because they are eligible for performing ज्योतिष्टोम, &c., which produce great merit.

2. अनागतेऽपि &c.—Those who deem the prescribed performances to be [already] performed by them ; i.e., who have acquired a sense of duty in the performances enjoined in the S'ástras. [N. B. Kull. takes the word कृत in the text as an instance of 'सिद्धवत् निर्देश:'। He means that a good man, whenever he comes across a विधि, is sure that it will be performed by him, and the said work may, for all practical purposes, be regarded as *already performed*. So the word कृतबुद्धय: means—those that have acquired a sense of duty in the performances enjoined in the S'ástras.

5. हिताहितप्राप्ति &c.—Because they can have recourse to what is good (हित), and avoid (परिहार) what is bad (अहित)।

Notes.

कृतबुद्धय:—कृता परिनिष्ठिता बुद्धि: येषां ते कृतबुद्धय:। Those who have made up their mind ; these people cannot be led astray by the Bauddhas, &c.—Medh.

Or, 'कृतं (कर्त्तव्यम्) मया इदम्' इति बुद्धि: येषां ते कृतबुद्धय:। Those who have acquired a sense of duty in the performances enjoined in the S'ástras.—Gov. and Rágh.

For the view of Kull., see Kull. Expl. 2.

उत्पत्तिरेव विप्रस्य मूर्त्तिर्धर्म्मस्य शाश्वती।
स हि धर्म्मार्थमुत्पन्नो ब्रह्मभूयाय कल्पते ॥ ९८ ॥

Prose.—विप्रस्य उत्पत्ति: एव धर्म्मस्य शाश्वती मूर्त्ति:। हि (=यत:) स: धर्म्मार्थम् उत्पन्न: ब्रह्मभूयाय कल्पते।

Bengali.—ब्राह्मणेर [गुणादि दूरेर कथा] केवलमात्र उत्पत्तिइ धर्म्मेर अविनश्वर मूर्त्तिस्वरूप। कारण, ब्राह्मण धर्म्मेर निमित्त उत्पन्न हइया ब्रह्मत्व लाभ करिबार योग्य हन ।९८।

English.—The very birth of a Bráhmana is an imperishable embodiment of Dharma ; for, being born for the sake of Dharma, he is fit to attain to the state of Brahman or final liberation. 98.

Kulluka.—उत्पत्तिरेवेति। ब्राह्मणदेहजन्ममात्रमेव (1) धर्मस्य शरीरम् अविनाशि, यस्मादसौ धर्मार्थं जातः—"धर्मानुगृहीतात्मज्ञानेन" मोक्षाय सम्पद्यते (2) ॥ ९८ ॥

Kulluka Explained.

1. ब्राह्मणदेहजन्ममात्रम् एव—The mere birth of the *body* of a Bráhmana, i.e., the mere birth of a Bráhmana.

N. B. (i) The word देह here, although apparently redundant, has been used by Kull. in contrast with गुण, &c. Cf. Medh.—'गुणान् अपहाय जन्म एव'।

(ii) The compound जन्ममात्रम् means जन्म एव। So, the word एव in जन्ममात्रमेव is more or less redundant. But the words मात्र and एव are often used together for the sake of emphasis. Or the word here may be मात्रा (=परिमाण) and not मात्र।

2. धर्मानुगृहीतात्मज्ञानेन &c.—Is rendered entitled to final emancipation by means of आत्मज्ञान (knowledge of the Supreme Soul) helped by (i.e. coupled with) Dharma.

Notes.

शाश्वती—शाश्वत + ङीप्, स्त्रियाम्। For the derivation of शाश्वत, see Sl. 13.

धर्मार्थम्—द्वितीयेन जन्मना उपनयनेन संस्कृतः।—Medh.

ब्रह्मभूयाय—ब्रह्मणः भावः इति ब्रह्मन् – भू + क्यप् – भावे, by the rule 'भुवो भावे'। The चतुर्थी in ब्रह्मभूयाय is by the rule 'क्लृपि सम्पद्यमाने च'।

Like the words कुम्भकार, &c., the word ब्रह्मभूय is an instance of उपपदसमास। [N. B. Those who will be startled by this view are referred to शब्दशक्ति-प्रकाशिका, समासप्रकरण, last Káriká.] The analogy is clear. कार without being preceded by an उपपद

e.g. कृष्म, &c., is never used ; भूय also without being preceded by an उपपद e.g. ब्रह्मन् is never used.]

ब्राह्मणो जायमानो हि पृथिव्यामधि जायते ।
ईश्वरः सर्व्वभूतानां धर्म्मकोषस्य गुप्तये ॥ ९९ ॥

Prose.—हि (यस्मात्) ब्राह्मणः जायमानः पृथिव्याम् अधि जायते [तस्मात् तस्य उत्पत्तिः धर्म्मस्य शाश्वती मूर्त्तिः] । [सः] सर्वभूतानां धर्म्मकोषस्य गुप्तये ईश्वरः [भवति] ।

Bengali.—যেহেতু, ব্রাহ্মণ জন্মমাত্রেই পৃথিবীতে সর্ব্বশ্রেষ্ঠ হন। ব্রাহ্মণ সকল প্রাণীর ধর্ম্মরূপ রত্নরাশির রক্ষাসম্বন্ধে সর্ব্বশ্রেষ্ঠ । ৯৯ ।

English.—[The mere birth of a Bráhmana is an embodiment of Dharma] because the Brahmana is born as the chief of all in the world. He is the chief to guard the treasure of Dharma of all creatures. 99.

Kulluka.—ब्राह्मणः इति । यस्माद् ब्राह्मणो जायमानः पृथिव्याम् 'अधि' उपरि भवति, श्रेष्ठ इत्यर्थः । सर्व्वभूतानां धर्म्मसमूहरक्षायै प्रभुः, ब्राह्मणोपदिष्टत्वात् सर्व्वधर्म्माणाम् (1) ॥ ९९ ॥

Kulluka Explained.

1. ब्राह्मणोपदिष्टत्वात् &c.—[A Bráhmana is regarded as धर्म्मरक्षायै प्रभुः], because all the धर्म्मs are to be taught by Bráhmanas.

Notes.

हि—Kull., following Gov., takes the word हि here to denote हेतु – the present sentence being connected with the first line of the previous Sloka.

ब्राह्मणः पृथिव्याम् अधि—पृथिव्याम् takes सप्तमी (in connection with the कर्म्मप्रवचनीय अधि) by the rule 'यस्मात् अधिकम्, यस्य च ईश्वरवचनं तत्र सप्तमी' ।

In the above rule the phrase यस्य ईश्वरवचनम् is explained in two ways, and we get सप्तमी here either in पृथिवी or in ब्राह्मण । Thus, ब्राह्मणः पृथिव्याम् अधि, or पृथिवी ब्राह्मणे अधि ।

अधि is here a कर्म्मप्रवचनीय by the rule अधिरीश्वरे।

धर्म्मकोषस्य—कोष: = Treasure.—'कोषोऽस्त्री कुड्मले खड्गपिधानेऽर्थौघ-दिव्ययो:' इति अमर:।

* सर्व्वं स्वं ब्राह्मणस्येदं यत् किञ्चिज्जगतीगतम्।
श्रैष्ठ्येनाभिजनेनेदं सर्व्वं वै ब्राह्मणोऽर्हति॥ १००॥

Prose.—यत् किञ्चित् जगतीगतम् इदं सर्वं ब्राह्मणस्य स्वं (=स्वकीयम् इव)। [यस्मात्] श्रैष्ठ्येन अभिजनेन [च] ब्राह्मण: इदं सर्वं वै अर्हति।

Bengali.—পৃথিবীর যাহা কিছু ধন তাহা সমস্তই ব্রাহ্মণের [একরূপ] নিজস্ব। [কারণ] উৎকৃষ্ট জন্মনিবন্ধন শ্রেষ্ঠত্ব হেতু ব্রাহ্মণ সমস্তই পাইবার যোগ্য। ১০০।

English.—Whatever exists in the world is [so to say] the property of the Bráhmana. [For] by virtue of his superiority due to high birth, the Bráhmana is entitled to it all. 100.

Kulluka.—सर्व्वं स्वमिति। यत् किञ्चिज्जगद्वर्त्ति धनं तद् ब्राह्मणस्य स्वम्, इति स्तुत्या उच्यते (1)। स्वम् इव 'स्वं', न तु स्वम् एव, ब्राह्मणस्यापि मनुना स्तेयस्य वक्ष्यमाणत्वात् (2)। यस्माद् (क) ब्रह्ममुखोद्भवत्वेन अभिजनेन श्रेष्ठतया (3), सर्व्वं ब्राह्मण: अर्हति—सर्वग्रहणयोग्य: भवत्येव। 'वै' अवधारणे॥ १००॥

Kulluka Explained.

1. इति स्तुत्या उच्यते—This is said by way of compliment; [i.e., it is not as forcible as a विधि। This sense is made clear by the use of the word अर्हति in the text.]

2. स्वम् इव—स्वं &c.—The word स्वम् in the text means स्वम् इव (like unto his own), and not स्वम् एव (exactly his own); for, Manu himself speaks of thefts in connection with Bráhmanas later on (Ch. VIII, 338; XI, 100; &c.). [If everything in this world *really* belonged to the Bráhmana how could you ever charge him with theft?]

(क) तस्मात्—All except A. But as the sense demands, we have altered तस्मात् into यस्मात् which is the word used by Gov.

3. ब्रह्ममुखोद्भवत्वेन &c.—On account of his superiority due to high lineage as being produced from the mouth of Brahmá.

N. B. Almost all have taken श्रैष्ठ्येन and अभिजनेन as *two* हेतुs (of अर्हति), but a careful examination of the two words, as well as the inversion of their order by Kull. without the addition of a 'च' leads us to infer that Kull. takes them as *one* हेतु—अभिजनेन being the हेतु of श्रैष्ठ्य and not of अर्हति। Gov. reads श्रेष्ठेन अभिजनेन which, though a different thing, favours *our* interpretation.

Notes.

स्वम्—धनम्। 'स्वो ज्ञातावात्मनि स्वं, त्रिष्वात्मीये, स्वोऽस्त्रियां धने' इत्यमरः।
अभिजनेन—अभि—जन+घञ्—भावे। 'जनिवध्योश्च' इति सूत्रेण वृद्ध्यभावः।
श्रैष्ठ्येन अभिजनेन—See Kull. Expl. 3, N. B.
अर्हति—The use of this world implies that the present Sloka is not a विधि, but a mere compliment to the Bráhmana.

स्वमेव ब्राह्मणो भुङ्क्ते स्वं वस्ते स्वं ददाति च।
आनृशंस्याद् ब्राह्मणस्य भुञ्जते हीतरे जना॥ १०१॥

Prose.—ब्राह्मणः स्वम् एव (=स्वकीयम् इव) भुङ्क्ते, स्वं वस्ते, स्वं च ददाति। ब्राह्मणस्य आनृशंस्यात् हि इतरे जनाः भुञ्जते।

Bengali.—ব্রাহ্মণ যাহা কিছু ভোজন করেন, এবং যাহা কিছু পরিধান করেন তাহা [অন্যের হইলেও] তাঁহার [একরূপ] নিজস্ব। [অন্যের দ্রব্য অপরকে দান করিলেও] তিনি নিজের দ্রব্যই দান করেন। ব্রাহ্মণের করুণাবশতঃ অন্যলোকে ভোজনাদি করিতে পায়। ১০১।

English.—Whatever the Bráhmana eats, whatever he wears, and whatever he gives away is his own. Indeed, it is through the goodness of the Bráhmana that the other people enjoy what they have. 101.

Kulluka.—स्वमेवेति। यत् परस्याप्यन्नं ब्राह्मणो भुङ्क्ते, परस्य च वस्त्रं परिधत्ते, परस्य गृहीत्वा अन्यस्मै ददाति, तदपि ब्राह्मणस्य स्वमिव—पूर्ब्ववत् स्तुति: (1)। एवं सति ब्राह्मणस्य कारुण्यात् अन्ये भोजनादिकं कुर्ब्बन्ति॥ १०१॥

Kulluka Explained.

1. पूर्ब्ववत् स्तुति:—Like the previous Sloka this also is added by way of compliment.

Notes.

स्वमेव—Here also एव is to be taken in the sense of इव। Cf. Kull. स्वमिव—पूर्ब्ववत् स्तुति:।

वस्ते—वस्+लट्—ते। लिट्—ववसे। लुङ्—अवसिष्ट, क्त्वाच्—वसित्वा।

आनृशंस्यात्—नृन् शंसति हिनस्ति इति नृशंस:—नृ—शन्स+अण् कर्त्तरि; न नृशंस:—अनृशंस:। तस्य भाव: आनृशंस्यम्, तस्मात्।

तस्य कर्म्मविवेकार्थं शेषाणां चानुपूर्ब्बश: (क)।
स्वायम्भुवो मनुर्धीमानिदं शास्त्रमकल्पयत्॥ १०२॥

Prose.—तस्य (=ब्राह्मणस्य) शेषाणां च (=क्षत्रियादीनां च) अनुपूर्ब्बश: कर्म्मविवेकार्थं धीमान् स्वायम्भुव: मनु: इदं शास्त्रम् अकल्पयत्।

Bengali.—ব্রাহ্মণের এবং অবশিষ্ট বর্ণত্রয়ের কর্ত্তব্যাকর্ত্তব্য যথাক্রমে নির্দ্ধারণের জন্য ধীমান্ স্বায়ম্ভুব মনু এই শাস্ত্র রচনা করিয়াছেন। ১০২।

English.—For the differentiation of the duties of the Bráhmana as well as of the other castes in due order, the prudent Swáyambhuva Manu composed these Institues. 102.

Kulluka.—इदानीं प्रकृष्ट-ब्राह्मणकर्म्माभिधायकतया शास्त्रप्रशंसां प्रक्रमते (1)—तस्य कर्म्मविवेकार्थमिति। ब्राह्मणस्य कर्म्मज्ञानार्थं, शेषाणां—क्षत्रियादीनां च, 'स्वायम्भुव:' ब्रह्मपौत्र: (ख) 'धीमान्' सर्व्वविषयज्ञानवान् मनुरिदं शास्त्रं विरचितवान्॥ १०२॥

(क) शेषाणामनुपूर्ब्बश:—All except A.

(ख) ब्रह्मपुत्र:—M, P, S, V.

Kulluka Explained.

1. इदानीं—&c.—Now he proceeds to praise this S'ástra on the score of its declaring the duties of an excellent Bráhmana.

N. B. Although this S'ástra declares the duties not only of the Bráhmana but of the other castes (शेषाणाम्) also, yet those of the Bráhmana are discussed here principally, and those of the others secondarily. This is the implied meaning of the word अनुपूर्वशः ; cf. Medh. " 'अनुपूर्वशः'—प्राधान्यात् ब्राह्मणस्य, अनुषङ्गात् क्षत्रियादीनाम्" ।

Notes.

विवेकः—वि – विच (to distinguish) + घञ् ; distinction.

शेषाणाम्—Of the remaining (viz. क्षत्रिय, वैश्य, &c).

अनुपूर्वशः—In due order. For the latent force of this word here, see Kull. Expl 1, N. B.

विदुषा ब्राह्मणेनेदमध्येतव्यं प्रयत्नतः ।
शिष्येभ्यश्च प्रवक्तव्यं सम्यङ्नान्येन केनचित् ॥ १०३ ॥

Prose.—विदुषा ब्राह्मणेन इदं [शास्त्रं] प्रयत्नतः अध्येतव्यम्, शिष्येभ्यः च सम्यक् प्रवक्तव्यम् । अन्येन केनचित् न [प्रवक्तव्यम्] ।

Substance.—[सर्व्वे एव द्विजाः इदं मानवं शास्त्रं पठेयुः, किन्तु] ब्राह्मणः एव इदं शास्त्रम् अध्यापयेत् ; नान्यः कोऽपि क्षत्रियो वैश्यो वा ।

Bengali.—বিদ্বান্ ব্রাহ্মণ যত্নসহকারে এই শাস্ত্র অধ্যয়ন করিবেন । এবং কেবল ব্রাহ্মণই শিষ্যদিগকে সম্যগ্ভাবে এই শাস্ত্রের উপদেশ দান করিবেন, অন্য কেহ করিবেন না ॥ ১০৩ ॥

English.—A learned Bráhmana (who knows the merit of studying this S'ástra) should study it carefully. A Bráhmana alone is eligible to rightly explain it to the pupil ; no other person [shall do so]. 103.

Kulluka.—विदुषेति। एतच्छास्त्राध्ययनफलज्ञेन (1) ब्राह्मणेन एतस्य शास्त्रस्य व्याख्यानाध्यापनोचितं प्रयत्नतोऽध्ययनं (2) कर्त्तव्यं, शिष्येभ्यश्च इदं व्याख्यातव्यं, नान्येन क्षत्रियादिना। अध्ययनमात्रं तु व्याख्यानाध्यापनरहितं क्षत्रियवैश्ययोरपि 'निषेकादि-श्मशानान्तः' [मनु, २।१६] इत्यादिना विधास्यते (3)। अनुवादमात्रमेतदिति मेधातिथिमतं, तत् न मनोहरं ; द्विजैरध्ययनं, ब्राह्मणेनैव अध्यापन-व्याख्याने इत्यस्य अलाभात् (4)। यत्तु 'अधीयीरंस्त्रयो वर्णाः' [मनु, १०।१] इत्यादि तत् वेदविषयमिति वक्ष्यति (5)।—विप्रेणैवाध्याप्यमिति (क) विधाने सम्भवत्यपि। अनुवादत्वमस्येति मुधा (ख) मेधातिथेर्वचः (ग) (6) ॥ १०२ ॥

Argument.

This Sloka lays down that this S'ástra is to be studied and taught by the Bráhmanas only. Again, in a subsequent Sloka, viz.,

निषेकादि-श्मशानान्तो मन्त्रैर्यस्योदितो विधिः।

तस्य शास्त्रेऽधिकारोऽस्मिन् ज्ञेयो नान्यस्य कस्यचित् ॥ Manu, II. 16

it will be stated that this S'ástra is to be handled (अधिकारः) by the three twice-born classes. Now, as far as the Bráhmanas are concerned, do the two passages mean the same thing? Medh. says—'Yes'. The repetition, he says, should not be objected to as the present work really begins from Ch. II. The whole of Ch. I. is, according to him, merely an अर्थवाद (i. e. repetition with a view to praise). So, as far as the Bráhmanas are concerned, the present pasage is, according to Medh., a mere repetition of Sl. 16 in Ch. II.

But Kull. criticises Medh. and says that it is idle to remain satisfied with taking the present passage to be a mere repetition of II. 16. when it can be easily interpreted to have

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(क) विप्रेणैवाध्ययनमिति—A, S ; विप्रेणैवाध्यायनमिति—M, P, V.

(ख) वृथा—All except A. But मुधा is preferred for alliteration with मेधा in मेधातिथिः।

(ग) P reads मतः for वचः [perhaps fo alliteration] , but वचः gives a better sense.

stated something *new* in the following manner. Sl. 16 of Ch. II. lays down that this work can be *studied* by all the three twice-born classes. But the present Sloka states this and some thing more, viz., that the *teaching* of this S'ástra should be done exclusively by the Bráhmanas.

Kulluka Explained.

1. एतच्छास्त्राध्ययनफलज्ञेन—By one who knows (विद्वस्) the merit of studying this S'ástra. [This is a paraphrase of विदुषा। The word विद्वस् generally means 'learned', but Kull. here takes it in its derivative sense, viz. one who knows (such and such things)].

2. व्याख्यानाध्यापनोचितं प्रयत्नतः अध्ययनम्—Studying very carefully such as would make him fit to explain and teach [it to his pupils].

3. अध्ययनमात्र तु &c.—But the mere study [of this S'ástra], viz. exclusive of explaining and teaching it, will be prescribed fot क्षत्रिय and वैश्य also [later on] in the text निषेकादि-श्मशानान्तः &c. (Ch. II. 16 which see).

4. अनुवादमात्रम् &c.—Medhátithi's view is that this (i. e. the present passage) is a mere repetition. But that view is not charming; as it would not lead us to the conclusion that this S'ástra is to be studied by all the three द्विजs, but is *to be taught by the Bráhmanas only.*

5. यत्तु &c.—In explaining the passage अधीयीरंस्त्रयो वर्णाः &c. (Manu, X. 1) Medh. will also say [as we do] that it refers to the study of the Veda [only]. [Kull.'s point is that the special point gained by him here (viz. that the teaching of *this S'ástra* should be monopolised by the Bráhmana only) is not got by Medh. anywhere, not even in X. 1, which passage Medh. applies, as every one does, to the Veda only and not to the S'ástras in general.]

N. B. अधीयीरंस्त्रयो वर्णाः &c.—the couplet runs thus :—

अधीयीरंस्त्रयो वर्णाः स्वकर्मस्था द्विजातयः ।
प्रब्रूयुर्ब्राह्मणास्तेषां नेतराविति निश्चयः ॥ Manu, X. 1.

Translation.—Let the three twice-born castes discharging their [prescribed] duties, study [the *Veda*], but among them the Bráhmana alone should teach it, not the other two. This is the decision.

6. विदुषैवाध्याप्यमिति &c.—[Kull. here takes delight in criticising his predecessor in verse..]

When it is possible to find out an *injunction* (विधान) here to the effect that the teaching (of this S'ástra) is intended exclusively for the Bráhmana, it is a useless pertinacity (ग्रहः, cf. the word आग्रहः) on the part of Medh. to hold that the present passage is a mere repetetion (of II. 16).

Notes.

विदुषा—Kull. does not take the word here in the ordinary sense of 'learned'. See Kull. Expl. 1.

अन्येन केनचित्—Refers to क्षत्रिय, वैश्य, &c.

N. B. The views of Medh. and Kull. have been shortly put in the 'Argument' above. Kull.'s view has been followed by the majority of the commentators. But we are not inclined to give Kull. any credit of originality here ; for, the view propounded by him is a mere paraphrase of Govinda-rája's language which we quote below—

ब्राह्मणस्य प्रवक्त्राध्ययनार्थोऽयम् आरम्भः । प्रवक्तृग्रहणात् क्षत्रियवैश्ययोरपि अत्र अध्ययनाधिकारः, तथाच—'निषेकादिश्मशानान्तः' इत्यादि वक्ष्यति । न तु ब्राह्मणवत् प्रवक्तृत्वम् ।...अस्मिन् च एतदुच्यते—द्विजातिमात्राध्ययनाधिकारः, ब्राह्मणस्य तु प्रवचनम् इति, शिष्येभ्यश्च ब्राह्मणेन एतत् प्रवक्तव्यम्, न क्षत्रियादिना इति । ब्राह्मणस्य एतच्छास्त्राधिकारार्थः अयमारम्भः, अन्यस्य अध्यापननिषेधार्थश्च । यथा अर्थवादार्थत्वम् अस्य श्लोकस्य कैश्चिदुक्तं तत् असिद्धम्, अप्रतीतेः । अर्थस्य च अर्थवादत्वे सति प्रयत्नकृतो विशेषः न भवति ।...यत्तु 'अधीयीरंस्त्रयो वर्णाः' इत्यादि सः वेदविषयः अनुवादः इति व्याख्यास्यामः ।

इदं शास्त्रमधीयानो ब्राह्मणः शंसितव्रतः (क) ।
मनोवाग्देहजैर्नित्यं कर्म्मदोषैर्न लिप्यते ॥ १०४ ॥

Prose.—इदं शास्त्रम् अधीयानः ब्राह्मणः शंसितव्रतः [सन्] मनोवाग्देहजैः कर्म्मदोषैः नित्यं (=कदापि) न लिप्यते ।

Bengali.—এই শাস্ত্র অধ্যয়ন করিলে ব্রাহ্মণ শাস্ত্রোক্ত-ব্রতানুষ্ঠায়ী হন, এবং তিনি মনঃ, বাক্য ও দেহজনিত কর্ম্মদোষের দ্বারা কখনই লিপ্ত হন না ॥ ১০৪ ॥

Import.—The study of this S'ástra is sure to operate as a check against committing unworthy acts.

English.—A Bráhmana who studies this S'ástra becomes naturally dutiful, and is never defiled by sins due to mind, speech and body (i e. arising from thoughts, words and deeds). 104.

Kulluka.—इदं शास्त्रमिति । इदं शास्त्रं पठन् एतदीयम् अर्थं ज्ञात्वा (1) 'शंसितव्रतः' अनुष्ठितव्रतः मनोवाक्कायसम्भवैः पापैर्न संबध्यते ॥ १०४ ॥

Kulluka Explained.

1. एतदीयम् &c.—Knowing the meaning of this (एतदीय) [S'ástra].

Notes.

अधीयानः—अधि–इङ्+शानच् । इतौ शानच्—यतः अधीयानः अतः शंसितव्रतः ।

शंसितव्रतः—शंसितम् अनुष्ठितं व्रतं येन सः । The root शंस, however, is seldom used in the sense of अनुष्ठान । Gangádhara renders शंसितव्रतः as प्रशंसितव्रतः (प्रशंसितं व्रतं यस्य सः) ।

N.B. The two words शंसित and संशित should not be confused.

नित्यम्—Here means कदापि ।

(क) संशितव्रतः—A [only in the text, but not in the commentary]. This is indeed a more usual form, but here it is not supported by any of the commentators.

पुनाति पङ्क्तिं वंश्यांश्च सप्त सप्त परावरान् ।
पृथिवीमपि चैवेमां कृत्स्नामेकोऽपि सोऽर्हति ॥१०५॥

Prose.—सः पंक्तिम् सप्त-सप्त पराऽवरान् वंश्यान् च पुनाति । इमां कृत्स्नां पृथिवीम् अपि सः एकोऽपि अर्हति ।

Bengali.—[এই শাস্ত্র অধ্যয়ন করিলে] ব্রাহ্মণ পংক্তিপাবক হন এবং ঊর্দ্ধতন সপ্ত পুরুষ ও অধস্তন সপ্ত পুরুষ পবিত্র করেন, এবং এমন কি তিনি এককই এই সমগ্র পৃথিবী প্রাপ্ত হইবার যোগ্য হন। ১০৫ ।

English.—He purifies the row [in which he takes his seat], and also seven generations, both upwards and downwards ; and he, even alone, is competent to receive this whole earth [as a gift]. 105.

Kulluka.—पुनातीति । इदं शास्त्रमधीयान इत्यनुवर्त्तते । "अपाङ्क्त्योपहतां" (क) 'पङ्क्तिम्' आनुपूर्व्या निविष्टजनसमूहं (ख) पवित्रीकरोति (1), वंशभवांश्च सप्त परान् (2)—पित्रादीन्, अवरांश्च (3) सप्त—पुत्रादीन् । पृथिवीमपि सर्व्वां सकलधर्म्मज्ञतया पात्रत्वेन प्रतिग्रहीतुं (ग) योग्यो भवति (4) ॥ १०५ ॥

Kulluka Explained.

1. अपांक्त्योपहतां &c.—He purifies a row defiled by excommunicated persons. [The adjective (अपांक्त्योहता which is Manu's own language in III. 183) is supplied by Kull., and the expression आनुपूर्व्या निविष्टजनसमूहम् is. Kull.'s own synonym of the word पंक्तिम् ।]

N. B. पंक्ति which means 'a row' technically means 'a row of persons seated in due order (आनुपूर्वी)' ; and a person fit to take his seat in such a row is called पांक्त्य or पांक्तेय । So Kull.'s note means—He purifies a row defiled by impious or excommunicated persons.

(क) अपंक्त्योपहताम्—J, B, Bg, G ; अपांक्तयोपहताम्—V.

(ख) विष्टजनसमूहम्—A ; उपविष्टजनसमूहम्—S.

(ग) ग्रहीतुम्—All except A. But we concur with A as प्रतिग्रह is the word used by almost all the commentators.

2. परान्—Upwards.

3. अवरान्—Downwards.

4. पृथिवीमपि सर्व्वां &c.—Being a deserving object (पात्र) of gift on account of his being conversant with all the Dharmas (सकलधर्म्मज्ञतया), he is fit to receive (प्रतिग्रहीतुम्) even the entire earth as a gift.

इदं स्वस्त्ययनं श्रेष्ठमिदं बुद्धिविवर्द्धनम् ।
इदं यशस्यं सततमिदं (क) निःश्रेयसं परम् ॥१०६॥

Prose.—इदं श्रेष्ठं स्वस्त्ययनम्, इदं बुद्धिविवर्द्धनम्, इदं सततं यशस्यम्, इदं परम् निःश्रेयसं [च भवति] ।

Bengali.—এই শাস্ত্র উৎকৃষ্ট স্বস্ত্যয়ন, ইহা বুদ্ধিবর্দ্ধক, ইহা সতত যশস্কর এবং ইহা মোক্ষলাভের উৎকৃষ্ট উপায় । ১০৬ ।

English.—[The study of] this S'ástra is the most excellent source of welfare ; it increases intellect, always brings fame and is the best means of attaining 'supreme good'. 106.

Kulluka.—इदमिति । अभिप्रेतार्थस्य अविनाशः 'स्वस्ति' ; तस्य 'अयनं' प्रापकम् (1) । एतच्छास्त्रस्याध्ययनं स्वस्त्ययनम् (ख) जपहोमादिबोधकत्वाच्च श्रेष्ठं—स्वस्त्ययनान्तरात् प्रकृष्टम् (2) । बुद्धिविवर्द्धनम्, एतच्छास्त्राभ्यासेन अशेषविधिनिषेध-परिज्ञानात् (3) (ग) । यशसे हितं 'यशस्यं', विद्वत्तया ख्यातिलाभात् । 'परं' प्रकृष्टं निःश्रेयसं, 'निःश्रेयसस्य' (घ) मोक्षस्य उपायोपदेशकत्वात् (4) ॥ १०६ ॥

(क) All except A read आयुष्यम् for सततम् । The word आयुष्यम् is very attractive indeed, but it is not supported by Medh., Nár., Gov. and Kull., as no trace of the word is to be found in their commentaries, while all the other adjectives have been carefully explained there. Moreover, Gov. distinctly reads सततम् ।

(ख) All except Ms. A compound it with the word following.

(ग) अशेषबोधविशेषनिषेधपरिज्ञानात्—A.

(घ) निःश्रेयसस्य—Omitted in A and S. This is indeed

Kulluka Explained.

1. अभिप्रेतार्थस्य अविनाश: 'स्वस्ति' &c.—स्वस्ति means 'the absence of loss (in other words, the realisation) of desired objects ; and स्वस्त्ययन means 'the giver (अयन) of स्वस्ति', i.e., that by means of which स्वस्ति is attained.

2. एतच्छास्त्रस्य &c.—The study of this S'ástra is a स्वस्त्ययन, and this स्वस्त्ययन is superior to other स्वस्त्ययनs inasmuch as it instructs on जप and होम, &c. [which are the best means of स्वस्त्ययनs].

3. एतच्छास्त्राभ्यासेन &c.—Because the innumerable (i.e. various) injunctions and prohibitions are known by the study of this S'ástra.

4. नि:श्रेयसं &c.—This S'ástra is called नि:श्रेयस inasmuch as it instructs on the *means* of नि:श्रेयस or the highest good, viz. of मोक्ष or final emancipation.

Notes.

स्वस्त्ययनम्—स्वस्ति इति अव्ययम्। अयनम्—इ+ल्युट्—करणे। स्वस्ति इत्यस्य अयनम् = स्वस्त्ययनम्।

बुद्धिविवर्द्धनम्—विवर्द्धयति इति विवर्द्धनम्; वि—वृध+णिच्+ल्यु – कर्त्तरि। बुद्धे: विवर्द्धनम्।

नि:श्रेयसम्—निश्चितं श्रेय: इति नि:श्रेयसम्। समासान्त: अच् (by the rule 'अचतुर-विचतुर सुचतुर &c.') ; final emancipation. Here the word means 'the *means* of attaining emancipation'.

परं नि:श्रेयसम्—The best *means* of नि:श्रेयस।

अस्मिन् धर्मोऽखिलेनोक्तो गुणदोषौ च कर्मणाम्।
चतुर्णामपि वर्णानामाचारश्चैव शाश्वत: ॥ १०७ ॥

Prose.—अस्मिन् [शास्त्रे] धर्म: अखिलेन उक्त:, कर्मणां गुणदोषौ च [उक्तौ], चतुर्णाम् अपि वर्णानां शाश्वत: आचार: च एव [उक्त:]।

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consistent with the mannerism of Kull. We have, however, kept it on the ground of perspicuity.

Bengali.—এই শাস্ত্রে ধর্ম্ম সমগ্রভাবে উক্ত হইয়াছে, এবং কর্ম্মের গুণ ও দোষ এবং ব্রাহ্মণাদি চতুর্ব্বর্ণের পরম্পরাগত আচার কথিত হইয়াছে ॥ ১০৭ ॥

English.—In this work, Dharma has been described in full, and the merits and demerits of actions as well as the perpetual customs or usages of the four castes. 107.

Kulluka.—अस्मिन् धर्म्म इति। अस्मिन् शास्त्रे कार्त्स्न्येन धर्म्मोऽभिहितः—इति शास्त्रप्रशंसा। कर्म्मणाञ्च "विहितनिषिद्धानाम्" इष्टानिष्टफले (1)। वर्णचतुष्टयस्यैव "पुरुषधर्म्मरूपः" 'आचारः' (2), 'शाश्वतः' पारम्पर्य्यागतः (3); (क) धर्म्मत्वेऽप्याचारस्य प्राधान्य-ख्यापनाय पृथङ्निर्द्देशः (4) ॥ १०७ ॥

Kulluka Explained.

1. कर्म्मणाञ्च &c.—The adjective विहितनिषिद्धानाम् is supplied by Kull. It means—'of the acts enjoined and prohibited'. इष्टानिष्टफले is in १मा – द्विवचन, and means इष्टफल and अनिष्टफल। It is a paraphrase of गुणदोषौ।

2. पुरुषधर्म्मरूपः आचारः—आचार i.e. the conduct or customs prevalent among the individuals.

3. शाश्वतः &c.—The word शाश्वत (eternal) means 'that which is handed down by succession (पारम्पर्य्ये) i.e. from generation to generation'.

4. धर्म्मत्वेऽपि आचारस्य &c. = आचारस्य धर्म्मत्वेऽपि &c.—Although आचार also falls under the category of धर्म्म (cf. II. 6, 12), it has been separately mentioned here to give it some prominence.

Notes.

अखिलेन—प्रकृत्यादिभ्यः तृतीया।

आचारः—Usage or custom. Here, only those are meant that are neither supported nor opposed by श्रुति or स्मृति।

शाश्वतः—शश्वत् + अण्। For Grammar, see under I. 13.

(क) पारम्पर्य्यागतधर्म्मत्वेऽप्याचारस्य—G.

आचार: परमो धर्म्म: (क) श्रुत्युक्त: स्मार्त्त एव च ।
तस्मादस्मिन् समायुक्तो(ख) नित्यं स्यादात्मवान् द्विज: ॥१०८॥

Prose.—आचार:, श्रुत्युक्त: [आचार:], स्मार्त्त: एव च [आचार:] परम: धर्म्म: । तस्मात् आत्मवान् द्विज: अस्मिन् नित्यं समायुक्त: स्यात् ।

Bengali.—আচার, স্মার্ত্ত ধর্ম্ম ও শ্রৌত ধর্ম্ম—এই তিনটী পরমধর্ম্ম। অতএব আত্মহিতেচ্ছু দ্বিজ সেই আচারধর্ম্মে সর্ব্বদা যত্নবান্ থাকিবেন ॥ ১০৮ ॥

English.—আচার (usage or custom) as well as practices mentioned in the Vedas and in the Smritis are the highest Dharma; therefore, a twice-born man wishing his welfare should be ever intent on আচার। 108.

Kulluka.—प्राधान्यमेव स्पष्टयति (1)—आचार: इति । 'युक्त:' यत्नवान् । 'आत्मवान्' आत्महितेच्छु:—सर्व्वस्य आत्मास्तीति आत्महितेच्छा लक्ष्यते (२) ॥ १०८ ॥

Kulluka Explained.

1. प्राधान्यम् एव &c.—The author clearly sets forth the excellence of आचार ।

2. सर्व्वस्य आत्मा &c.—[आत्मवान् does not mean 'one who has got an आत्मा', for every one has got it, but it means] 'one who has got 'आत्महितेच्छा' । [That is, the word आत्मन् here secondarily means आत्महितेच्छा] ।

Notes.

आचार:—Usage, custom. (See previous Sloka).

श्रुत्युक्त:—Qualifying the noun आचार: or धर्म्म: to be understood—Acts enjoined by श्रुति, e.g., अग्निहोत्र, ज्योतिष्टोम, &c.

(क) आचारप्रभवो धर्म्म:—A. This might give a good sense, but it is not supported by the other Mss. of Kull., and is distinctly opposed to almost all the commentators. Vasishtha-Smriti also distinctly reads आचार: परमो धर्म्म: ।

(ख) सदा युक्त:—All except A. But सदा with नित्यम् is rather redundant. Mandlik's Medh. also reads समायुक्त: ।

स्मार्त्तः—Acts enjoined by स्मृतिशास्त्र, e.g., अष्टकाश्राद्ध, &c.

अस्मिन्=अस्मिन् त्रये, viz. (i) श्रौतः आचारः, (ii) स्मार्त्तः आचारः, and (iii) आचारः। Or, it may be taken to refer only to आचार proper.

आत्मवान्—आत्मन्+मतुप्। Here by लक्षणा (i.e. secondary sense) the word आत्मन् means आत्महितेच्छा।

N. B. The present topic is on आचार proper (i.e. customs or usages handed down from generation to genertion), but the author mentions here, by the way, the other two kinds of आचार also, viz., श्रौताचार and स्मार्त्ताचार, these last two being too important to be omitted in a discussion of परमधर्म्म।

Or, the construction of the line may be as follows:— आचारः परमो धर्म्मः। [यतः, शिष्टपरिगृहीतः आचारः] श्रुत्युक्तः [एव] स्मार्त्तः एव च भवति। आचार is परमधर्म्म, because, though not explicitly mentioned in श्रुति and स्मृति, it may be held to have been evidently based upon them.

Some take the words श्रुत्युक्तः and स्मार्त्तः as adjectives of आचार, and leave off counting आचार proper as a distinct item; but the expression आचारश्चैव शाश्वतः in Sl. 107 seems to refer to that आचार only which is not explicitly mentioned in श्रुति or in स्मृति, and in this sense it is evidently taken by Kull.

आचाराद्विच्युतो विप्रो न वेदफलमश्नुते।
आचारेण तु संयुक्तः सम्पूर्णफलभाग् भवेत्॥ १०९॥

Prose.—आचारात्...वेदफलं न अश्नुते......भवेत्।

Bengali.—আচারভ্রষ্ট দ্বিজ বেদবিহিত কর্ম্মফল প্রাপ্ত হন না; কিন্তু আচারযুক্ত দ্বিজ সম্পূর্ণ ফল লাভ করেন। ১০৯।

English.—A twice-born person fallen away from usage does not reap the fruit of the Veda; but one following it gets the full reward. 109.

Kulluka.—आचारादिति। आचारविच्युतो विप्रो न वैदिकं फलं लभेत। आचारयुक्तः पुनः समग्रफलभाग् भवति॥ १०९॥

Notes.

आचारात् &c.—Cf. 'आचारहीनं न पुनन्ति वेदाः'। आचार means custom or usage as in Sl. 107.

विच्युतः—वि – च्यु + क्त—कर्त्तरि, (गमनार्थत्वात् कर्त्तृवाच्ये क्त प्रत्ययः)।

वेदफलम्—वैदिककर्म्मानुष्ठानफलम्।

सम्पूर्णफलभाग्—सम्पूर्णफल – भज + ण्वि + कर्त्तरि।

एवमाचारतो दृष्ट्वा धर्म्मस्य मुनयो गतिम्।
सर्व्वस्य तपसो मूलमाचारं जगृहुः परम्॥ ११०.॥

Prose.—मुनयः एवम् आचारतः धर्म्मस्य गतिं दृष्ट्वा, सर्व्वस्य तपसः परं मूलम् आचारं जगृहुः।

Bengali.—উক্ত প্রকারে অর্থাৎ আচার হইতে ধর্ম্মের প্রাপ্তি হয়, ইহা বুঝিয়া মুনিগণ সমস্ত তপস্যার প্রকৃষ্ট কারণ আচার অবলম্বন করিয়াছিলেন। ১১০।

English.—Having seen that the course of Dharma depends on usage, sages stuck to usage, the chief root of all penance. 110.

Kulluka.—एवमिति उक्तप्रकारेण आचारात् धर्म्मप्राप्तिम् ऋषयो बुद्धा तपसश्चान्द्रायणादेः समयस्य कारणम् आचारम् "अनुष्ठेयतया" गृहीतवन्तः (1)। उत्तरत्र वक्ष्यमाणस्य आचारस्य इह स्तुतिः शास्त्रस्तुत्यर्था (2)॥ ११०॥

Kulluka Explained.

1. आचारम् अनुष्ठेयतया गृहीतवन्तः—[They] held that आचार should be practised by them.

2. उत्तरत्र &c.—The praise of आचार, which will be dealt with later on [in Ch II. 6, &c.] [as a pure विधि], is here to indicate [merely] the excellence of this S'ástra.

Notes.

सर्व्वस्य...परम्—Medh. explains this as—the sages held आचार to be the chief root of all penance. Kull.'s emplanation is slightly different. He says—the sages stuck to आचार which is the chief root of all penance.

गतिम्—प्राप्तिम्।

(i) जगतश्च समुत्पत्तिं, (ii) संस्कारविधिमेव च ।
व्रतचर्य्योपचारञ्च, (iii) स्नानस्य च परं विधिम् ॥ १११ ॥
दाराधिगमनञ्चैव विवाहानाञ्च लक्षणम् ।
महायज्ञविधानञ्च श्राद्धकल्पञ्च शाश्वतम् ॥ ११२ ॥
(iv) वृत्तीनां लक्षणञ्चैव स्नातकस्य व्रतानि च ।
(v) भक्ष्याभक्ष्यञ्च शौचञ्च द्रव्याणां शुद्धिमेव च ॥ ११३ ॥
स्त्रीधर्म्मयोगं, (vi) तापस्यं मोक्षं सन्न्यासमेव च ।
(vii) राज्ञश्च धर्म्ममखिलं, (viii) कार्य्याणाञ्च विनिर्णयम् ॥ ११४ ॥
साक्षिप्रश्नविधानञ्च, (ix) धर्म्मं स्त्रीपुंसयोरपि ।
विभागधर्म्मं द्यूतञ्च कण्टकानाञ्च शोधनम् ॥ ११५ ॥
वैश्यशूद्रोपचारञ्च, (x) सङ्कीर्णानाञ्च सम्भवम् ।
आपद्धर्मञ्च वर्णानां, (xi) प्रायश्चित्तविधिं तथा ॥ ११६ ॥
(xii) संसारगमनञ्चैव त्रिविधं कर्म्मसम्भवम् ।
निःश्रेयसं, कर्म्मणाञ्च गुणदोषपरीक्षणम् ॥ ११७ ॥

देशधर्म्मान् जातिधर्म्मान् कुलधर्म्मांश्च शाश्वतान् ।
पाषण्ड-गण-धर्म्मांश्च शास्त्रेऽस्मिन्नुक्तवान् मनुः ॥ ११८ ॥

Prose.—जगतश्च समुत्पत्तिम् । संस्कारविधिमेव च, व्रतचर्य्योपचारं च । स्नानस्य च परं विधिं, दाराधिगमनं चैव, विवाहानां च लक्षणं, महायज्ञविधानं च, शाश्वतं श्राद्धकल्पं च । वृत्तीनां लक्षणं चैव, स्नातकस्य व्रतानि च । भक्ष्याभक्ष्यं च, शौचं च, द्रव्याणां शुद्धिमेव च, स्त्रीधर्म्मयोगम् [च] । तापस्यं, मोक्षं, सन्न्यासमेव च । राज्ञश्च अखिलं धर्म्मम् । कार्य्याणां च विनिर्णयम्, साक्षिप्रश्नविधानं च । स्त्रीपुंसयोः धर्म्मम् अपि, विभागधर्म्मं, द्यूतं च, कण्टकानां च शोधनं, वैश्यशूद्रोपचारं च ।

संकीर्णानां सम्भवं च, वर्णानाम् आपद्धर्म्मं च। तथा प्रायश्चित्तविधिम्। कर्मसम्भवं त्रिविधं संसारगमनं च एव, निःश्रेयसं, कर्म्मणां गुणदोषपरीक्षणं च।

[तथा] देशधर्म्मान्, जातिधर्म्मान्, शाश्वतान् कुलधर्म्मान् च, पाषण्ड-गणधर्म्मान् च—मनुः अस्मिन् शास्त्रे उक्तवान्।

Bengali.—[১ম অধ্যায়ে] জগতের সমুৎপত্তি ; [২য় অধ্যায়ে] [গর্ভাধানাদি] সংস্কারবিধি, ব্রহ্মচারীর ব্রতচর্য্যা, গুরুসেবা ; [৩য় অধ্যায়ে] [গুরুগৃহ হইতে প্রতিনিবৃত্তির কালে] স্নানরূপ প্রকৃষ্টবিধান, ১১১ ॥

দারাধিগমন, [অষ্টবিধ] বিবাহের লক্ষণ, পঞ্চ-মহাযজ্ঞের বিধান এবং চিরন্তন শ্রাদ্ধবিধি ॥ ১১২ ॥

[৪র্থ অঃ] [ঋত, অমৃত প্রভৃতি] জীবনোপায়ের লক্ষণ, স্নাতকের ব্রত ; [৫ম অঃ] ভক্ষ্যাভক্ষ্য, [অশৌচের পর] শুদ্ধি, এবং [জলাদি দ্বারা] দ্রব্যের শুদ্ধি, ১১৩ ॥

স্ত্রীধর্ম্মের নিয়ম ; [৬ষ্ঠ অঃ] বানপ্রস্থধর্ম্ম, মোক্ষ ও সন্ন্যাস ; [৭ম অঃ] সমগ্র রাজধর্ম্ম ; [৮ম অঃ] ব্যবহার বিনির্ণয়, ১১৪ ॥

সাক্ষিগণের প্রশ্নবিধান ; [৯ম অঃ] স্বামী ও স্ত্রীর ধর্ম্ম, দায়বিভাগধর্ম্ম অর্থাৎ পৈতৃক ধনবিভাগ, দ্যূতসম্বন্ধীয় নিয়ম, চৌরাদি কণ্টকের নিরসনোপায়, ১১৫ ।

বৈশ্য ও শূদ্রের অনুষ্ঠেয় ধর্ম্ম ; [১০ম অঃ] সংকীর্ণজাতির উৎপত্তি, বর্ণসমূহের আপদ্ধর্ম্ম ; এবং [১১শ অঃ] প্রায়শ্চিত্তবিধি ॥ ১১৬ ॥

[১২শ অঃ] শুভাশুভকর্ম্মজন্য [উত্তম, মধ্যম ও অধম ভেদে] ত্রিবিধ দেহান্তরপ্রাপ্তি, নিঃশ্রেয়স অর্থাৎ আত্মজ্ঞান, এবং বিহিত ও নিষিদ্ধ কর্ম্মের গুণ ও দোষের পরীক্ষা ॥ ১১৭ ॥

[এবং এতদ্ব্যতিরিক্ত] [পরম্পরাগত] চিরন্তন দেশধর্ম্ম, জাতিধর্ম্ম, কুলধর্ম্ম, পাষণ্ডধর্ম্ম ও বণিগাদি-গণ-ধর্ম্ম—এই সকল বিষয় মনু এই শাস্ত্রে বর্ণনা করিয়াছেন ॥ ১১৮ ॥

English.—The origin of the world ; the rules of sacramental rites, the vows of a Brahma-chárin and his conduct [towards his teacher] ; and the excellent rules for the ablution [to be observed by a pupil on his return from his preceptors house], 111.

The taking of a wife, the definition of the [different kinds of] marriage, the rules for the Maha-Yajnas (or the five principal duties) and the perpetual ordinance of funeral rites, 112.

The description of the different modes of livelihood, the vows of a Snátaka [one who has bathed after having finished the first stage of his life] ; lawful and forbidden food, purification [of men] [after the period of uncleanliness due to death, etc.] and also the purification of things, 113.

The rules regarding the Dharma of women ; the duties of ascetics, final emanciption, and renouncement of the world ; the entire duty of kings ; and the decision of legal disputes, 114.

The rules for the examination of witnesses ; the duties regarding husband and wife, the law of partition of heritage, and of gambling, and also the means of removing thorns [of society] i.e. thieves, &c. 115.

The duties of Vais'yas and S'údras ; the origin of the mixed castes, and the rules of conduct for all castes in times of distress ; and the rules of expiation ; 116.

The three-fold (high, medium and low) course of transmigration arising from actions [good or bad], knowledge of the Supreme Soul and the examination of good and bad qualities of actions; 117.

[In addition to the above,] the perpetual Dharma of countries, castes and families, and the rules concerning heretics and associations or guilds ;—these has Manu described in this S'ástra. 118.

Kulluka.—इदानीं शिष्यस्य सुखप्रतिपत्तये वक्ष्यमाणार्थानुक्रमणिकामाह—जगतश्च समुत्पत्तिमिति, पाषण्डगणधर्मांश्चेत्यन्तेन (क) (1)। जगदुत्पत्तिः यथोक्ता (2)। ब्राह्मणस्तुतिश्च सर्गरक्षार्थत्वात् (ख) ब्राह्मणस्य, शास्त्रस्तुत्यादिकञ्च सृष्टौ एव अन्तर्भवति (3)।—एतत् प्रथमाध्यायप्रमेयम् (4)॥ संस्काराणां जातकर्मादीनां (5) 'विधिम्' अनुष्ठानं, ब्रह्मचारिणो व्रताचरणम्, उपचारञ्च गुर्व्वादीनामभिवादनोपासनादि (6)—'सर्वो द्वन्द्वो विभाषैकवद्भवति' इत्येकवद्भावः (7)।—एतत् द्वितीयाध्यायप्रमेयम् (8)॥ स्नानं—गुरुकुलान्निवर्त्तमानस्य संस्कारविशेषः (9), तस्य प्रकृष्टं (10) विधानम् ॥१११॥

दाराधिगमनमिति। 'दाराधिगमनं' विवाहः, तद्विशेषाणां ब्राह्मादीनाञ्च (1) लक्षणम्, महायज्ञाः पञ्च—वैश्वदेवादयः, (2), श्राद्धस्य विधिः 'शाश्वतः'—प्रतिसर्गम् अनादिप्रवाहप्रवृत्त्या (ग) नित्यः (3)।—एष तृतीयाध्यायार्थः (4)॥ ११२॥

वृत्तीनामिति। 'वृत्तीनां' जीवनोपायानाम् ऋतादीनां (1) लक्षणं, 'स्नातकस्य' गृहस्थस्य' 'व्रतानि' नियमाः।—एतच्चतुर्थाध्यायप्रमेयम्॥ भक्ष्यं—दध्यादि, अभक्ष्यं—लशुनादि, शौचं मरणादौ—"शुध्येद्विप्रो दशाहेन" इत्यादिना (घ) (2), द्रव्याणां शुद्धिम् उदकादिना (3)॥ ११३॥

(क) इत्यन्तम् for इत्यन्तेन—A, M, P, S, V.

(ख) सर्गरक्षार्थत्वेन—All except S. (ग) अनादिप्रवाहप्रवृत्त्या—B, G.

(घ) ब्राह्मणादीन्दशाहादिना—All except A.

स्त्रीधर्म्मयोगमिति। स्त्रीणां 'धर्म्मयोगं' धर्म्मोपायम्।—एतत् पाञ्चमिकम् (1)॥ तापस्यं—तापसाय वानप्रस्थाय हितं (क)--तस्य धर्म्मम् (ख) (2)। मोक्षहेतुत्वात् 'मोक्षं' यतिधर्म्मम् (3)। यतिधर्म्मत्वेऽपि सन्न्यासस्य पृथगुपदेशः प्राधान्यज्ञापनार्थः (4)। —एषः षष्ठाध्यायार्थः॥ राज्ञोऽभिषिक्तस्य सर्व्वः—दृष्टादृष्टार्थो धर्म्मः (5)।—एषः सप्तमाध्यायार्थः॥ 'कार्य्याणाम्' ऋणादीनाम्—अर्थिप्रत्यर्थि-समर्पितानां (ग) (6) 'विनिर्णयः'—विचार्य्य तत्त्वनिर्णयः॥ ११४॥

साक्षीति। साक्षिणाञ्च प्रश्ने यद्विधानं (1); व्यवहाराङ्गत्वेऽपि साक्षिप्रश्नस्य प्रधान (घ)-निर्णयोपायत्वात् पृथङ् निर्द्देशः (2)।—एतदाष्टमिकम् (3)॥ 'स्त्रीपुंसयोः' भार्य्यापत्योः "सन्निधौ असन्निधौ च" (4) धर्म्मानुष्ठानम्, ऋक्‌थभागस्य (5) च धर्म्मम्। यद्यपि ऋक्‌थभागोऽपि कार्य्याणाञ्च विनिर्णयमित्यनेनैव प्राप्तः तथापि अध्याय-भेदात् पृथङ्‌निर्द्देशः (6)। द्यूतविषयो विधिः द्यूतशब्देनोच्यते (7)। 'कण्टकानां' चौरादीनां 'शोधनं' निरसनम् (8)॥ ११५॥

वैश्यशूद्रोपचारञ्चेति। वैश्यशूद्रोपचारं स्वधर्म्मानुष्ठानम्।—एतन्नवमे॥ एवं सङ्कीर्णानाम् अनुलोम-प्रतिलोमजातानाम् (1) उत्पत्तिम्, आपदि च जीविकोपदेशम् आपद्धर्म्मम् (2)।—एतद्दशमे॥ प्रायश्चित्तविधिम्—एकादशे॥ ११६॥

संसारगमनमिति। 'संसारगमनम्' देहान्तरप्राप्तिरूपम्—"उत्तममध्यमाधमभेदेन" त्रिविधं शुभाशुभकर्म्महेतुकम् (1)। 'निःश्रेयसम्' आत्मज्ञानं, सर्व्वोत्कृष्टमोक्षलक्षण-श्रेयोहेतुत्वात् (2)। कर्म्मणाञ्च "विहित निषिद्धानां" (3) गुणदोषपरीक्षणम् ॥११७॥

देशधर्म्मानिति। प्रतिनियतदेशेऽनुष्ठीयमाना देशधर्म्माः (1)। ब्राह्मणादिजाति-नियताः (ङ) जातिधर्म्माः (2)। कुलविशेषाश्रयाः कुलधर्म्माः (3)। वेदवाह्यागम-समाश्रया प्रतिषिद्धव्रतचर्य्या 'पाषण्डम्', तद्योगात् पुरुषोऽपि पाषण्डः; तन्निमित्ता ये धर्म्माः "पाषण्डिगणो विकर्म्मस्थान्" इत्यादयः, तेषां पृथग्धर्म्मानभिधानात् (4)। 'गणः' समूहो "वणिगादीनाम्"(5)। समस्तु श्लोकेषु 'उक्तवान्' इति क्रियापदम् (6)(च)॥११८॥

(क) तापसवानप्रस्थाय विहितम्—A. Others read तपसी वानप्रस्थाय हित' तस्य धर्मम्, but in this exposition the वृत्ति will not be easliy available. The reading of A seems to approach the required reading, viz., तापसाय वानप्रस्थाय हितम् which is also the reading of Medh.

(ख) A reads तत्कर्म्म which is also admissible.

(ग) अर्थिप्रत्यर्थिसमर्थितानाम्—Bk.

(घ) विधान—B, Bk, G, M, P, V ; प्रधानत्व—J, Bg ; प्रधान—A, Bh, S.

(ङ) जातिनियताः—Omitted in A and S.

(च) समस्तु &c.—Found only in P.

Sl. 111. Kulluka Explained.

1. इदानीं &c.—Now for the easy understanding [of this work] on the part of the pupil, [the author] gives, in order, the following list of contents commencing with जगतश्च समुत्पत्तिम् and ending with पापब्धगणधर्म्मांश्च।

2. जगदुत्पत्तिः &c.--[The following is the subject-matter of the 1st Chapter of the work.] The creation of the world—as has already been described.

3. ब्राह्मणस्तुतिश्च &c.—[N. B. It has been stated above that the theme of Ch. I is the creation of the world. But we all know that Ch. I contains also the praise of the Bráhmanas [ब्राह्मणस्तुति—Sl. 92-101), the praise of this work (शास्त्रस्तुति—Sl. 102-106), as well as the praise of आचार (Sl. 107—110). So, Kull. says that] things like ब्राह्मणस्तुति, शास्त्रस्तुति and so forth fall under the head of creation, inasmuch as the Bráhmanas [as well as this शास्त्र] contribute largely to the preservation of creation (ब्राह्मणस्य सर्गरक्षार्थत्वात् &c.).

4. एतत् &c.—This is the topic (प्रमेय) of the Ist Chapter [of the work].

5. संस्काराणाम् &c.—The संस्कारs, viz., जातकर्म्म, &c. [For the names of संस्कारs, see under II. 16].

6. उपचारं च &c.—उपचार means salutations and services, &c., of the elders.

7. सर्व्वो द्वन्द्वः &c.—The singular number [in the द्वन्द्व compound व्रतचर्य्योपचारम्] is explained by the rule that 'all the द्वन्द्व compounds may be optionally used in singular'.

8. एतत् &c.—This is the topic of Ch. II.

9. स्नानम् &c.—स्नान here refers to the particular ceremony of ablution to be performed by a student when leaving the roof of his preceptor. [See Notes on स्नातक in Sl. 113.]

10. प्रकृष्टम्—This is the synonym of the word परम् used in the text.

Notes.

समुत्पत्तिम्—This word and all the other द्वितीयान्त words in Sl. 111-118 are objects of the verb उक्तवान् in Sl. 118.

संस्कार—सम् - कृ + घञ् - भावे। The augment सुट् comes in by the rule 'संपर्युपेभ्यः करोतौ भूषणे'—The root कृ, when preceded by सम्, परि and उप, takes the augment स when 'decoration' is meant.

व्रतचर्य्योपचारम्—व्रतचर्य्या च उपचारश्च इति व्रतचर्य्योपचारम्—singular, by the परिभाषा—'सर्वो द्वन्द्वो विभाषा एकवत् भवति'।

परम्—It does not mean 'subsequent' but प्रधानम्। Adjective of विधिम्। Medh. holds that this word has been put simply to fill up the metre.

Sl. 112. Kulluka Explained.

1. तद्विशेषाणाम् &c.---The different forms of marriage are ब्राह्म, &c. [N. B. These are—

ब्राह्मो दैवस्तथैवार्षः प्राजापत्यस्तथाऽसुरः।
गान्धर्वो राक्षसश्चैव पैशाचश्चाष्टमोऽधमः॥ Manu, III. 21.]

2. महायज्ञाः &c.—महायज्ञs are five, viz., वैश्वदेव, &c.

[N. B. Mahá-Yajnas are the daily यज्ञs (i. e. religious duties) to be performed by a house-holder. They are obligatory on the three twice-born classes. They are (1) ब्रह्मयज्ञ, (2) पितृयज्ञ, (3) दैवयज्ञ, (4) भूतयज्ञ and (5) नरयज्ञ।

(1) अध्यापनं ब्रह्मयज्ञः (1) पितृयज्ञस्तु तर्पणम्।
(3) होमो दैवो (4) बलिर्भौतो (5) नृयज्ञोऽतिथिपूजनम्॥ Manu, III. 70].

The name वैश्वदेव as given by Kull. is the दैवयज्ञ mentioned in the verse quoted above. विश्वेषां (= सर्व्वेषां) देवानाम् अयं (यज्ञः) इति वैश्वदेवः।

3. शाश्वतः—प्रतिसर्गम् अनादि &c.—(S'ráddhas are said to be) शाश्वत or eternal inasmuch as they occurred in every past creation and are therefore without a beginning. [N. B. According to Hindu philosophy, the cycle of creation is eternal.]

4. एषः तृतीयाध्यायार्थः—This is the topic of Chap. III.

Notes.

श्राद्धकल्पम्—श्राद्धस्य कल्पः (विधिः), तम् ।

शाश्वतम्—Medh. holds that this qualification, which is not disputed by any body, is put here simply to fill up the metre.

Sl. 113. Kulluka Explained.

1. जीवनोपायानाम् ऋतादीनाम् &c.—The different modes of livelihood are ऋत, &c.

[N: B. These are ऋत, अमृत, मृत, प्रमृत and सत्यानृत। They are enumerated in the following verse.

ऋतामृताभ्यां जीवेत्तु मृतेन प्रमृतेन वा ।
सत्यानृताभ्यामपि वा न श्ववृत्त्या कदाचन ॥ Manu, IV. 4.

These are technical terms, and have thus been defined by Manu :—

ऋतमुञ्छशिलं ज्ञेयम्, अमृतं स्यादयाचितम् ।
मृतं तु याचितं भैक्षं, प्रमृतं कर्षणं स्मृतम् ॥ IV. 5.
सत्यानृतं तु वाणिज्यं तेन चैवापि जीव्यते ।
सेवा श्ववृत्तिराख्याता तस्मात्तां परिवर्जयेत् ॥ IV. 6.

ऋत means उञ्छ and शिल। उञ्छ means 'picking isolated corn' and शिल means 'gleaning ears of corn'. सेवा or servitude is called by our S'ástra-káras 'the livelihood of a dog'. The other lines are easy.]

2. शौचं—मरणादौ &c.—Purification after the period of uncleanliness due to death [of a relative] and so forth, as discussed in 'शुध्येत् विप्रो दशाहेन &c.'

N. B. The full text of 'शुध्येत् विप्रः &c.' is as follows :—

शुध्येद्विप्रो दशाहेन द्वादशाहेन भूमिपः ।
वैश्यः पञ्चदशाहेन शूद्रो मासेन शुध्यति ॥ Manu, V. 83.

A Bráhmana is purified in 10 days, a Kshatriya in 12 days, a Vais'ya in 15 days, and a S'údra in 30 days.

3. द्रव्याणां &c.—The purification of articles, viz. by water and so forth. [Some are purified by water, some by ashes,

some by acid things e.g. tamarind, &c., some by being placed in the fire, and so on. See Manu, V, Sl. 111 and the following ones.]

Notes.

स्नातकः—A Bráhmana, Kshatriya or Vais'ya, who has performed the ceremony of ablution which has to be performed on his finishing the first A's'rama (viz., that of a Brahmachárin). The Snátaka corresponds to the graduate of the present day.

N. B. The Snátakas are of three classes, viz.,

(i) विद्यास्नातक [after the completion of the vedic study].

(ii) व्रतस्नातक [after the completion of the vows, viz., Sávitra, Mahá-námnika, Aupanishada, &c., (cf. Kull. under II. 165)], and

(iii) उभयस्नातक [after the completiom of both (see Kull. under IV. 31)]

Sl. 114. Kulluka Explained.

1. एतत् पाञ्चमिकम्—This belongs to Ch. V.

2. तापस्यम् &c.—तापस्य means that which helps a तापस, i.e., the duties of a वानप्रस्थ. [N. B. The word वानप्रस्थ in Kull. does not mean the आश्रम but an ascetic in that आश्रम ।]

3. मोक्षहेतुत्वात् &c.—The word मोक्ष here stands for यतिधर्म्म which is here so called because it leads to मोक्ष ।

4. यतिधर्म्मत्वेऽपि &c.—Although सन्न्यास (or renouncement of the world) forms a part of यतिधर्म्म, yet it is separately mentioned here for the sake of prominence.

5. सर्व्वः—दृष्टादृष्टार्थः धर्म्मः—'All the धर्म्मs' means both kinds of धर्म्म, viz., दृष्टार्थ धर्म्म and अदृष्टार्थ धर्म्म ; i.e., those pertaining to this life and those pertaining to future lives.

6. कार्य्याणाम् &c.—Cases viz., those of debts, &c., which are brought to the court's notice by the contending parties (अर्थिन् and प्रत्यर्थिन्) for decision.

Notes.

तापस्यम्—तपस् + अण् = तापस: । तापसस्य कर्म्म, i.e., तापसाय हित: धर्म्म: इति तापस + ष्यञ् : by the rule 'गुणवचन-ब्राह्मणादिभ्य: कर्म्मणि च' ।

Sl. 115. Kulluka Explained.

1. विधानम्—Rules.

2. व्यवहाराङ्गत्वेऽपि &c.—The examination of witnesses, although a branch of litigation (व्यवहार), is here separately mentioned on account of its being the surest means of decision.

3. एतत् आष्टमिकम्—This belongs to Chap. VIII.

4. सन्निधौ असन्निधौ च—During the presence and during the absence [of each other].

5. ऋक्थभागस्य—Of the division of heritage.

6. यद्यपि &c.—ऋक्थभाग which is included in the heading कार्य्याणां च विनिर्णयम् (Ch. VIII) is here separately mentioned as it has been discussed in a separate chapter. [N. B. The dicussion of ऋक्थभाग in a separate chapter is perhaps on the ground of its being of a purely civil nature].

7. द्यूतविषयो विधि: &c.—Here the word द्यूत means '*rules* regarding द्यूत or gambling'.

8. शोधनं &c. – शोधन means निरसन or prevention.

Notes.

साक्षिन् – साक्षात् + इनि, निपातनात् by the rule 'साक्षात् द्रष्टरि संज्ञायाम्' ।

कण्टकानाम् – Lit. thorns ; hence, thieves, robbers, &c., who are, so to speak, the thorns of society.

Sl. 116. Kulluka Explained.

1. संकीर्णानाम् &c. – The संकीर्णs or mixed castes are of two classes अनुलोमज and प्रतिलोमज ।—See Notes on अन्तरप्रभवाणाम् in Sl. 2.

2. आपदि च &c.—आपद्धर्मs are the rules regarding livelihood, advised in cases of extreme circumstances.

[N. B. The term आपद्धर्म includes something more than 'livelihood', e.g., studying the Veda by a Bráhmana student with a Kshatriya or a Vais'ya teacher, when a Bráhmana teacher is not available. Cf. II. 241. Kull., however, here refers to जीविका only, as आपद्धर्म has reference *chiefly* to that.]

Notes.

आपद्धर्म:—A practice not usually proper for a caste, but allowable under extreme circumstances—in times of calamity, &c. ; e.g., the partaking of prohibited food when the life is otherwise at stake. (Cf Manu, X. 105, &c.) See also II. 241.

Sl. 117. Kulluka Explained.

1. संसारगमनं &c.—संसारगमन means tansmigration, i.e. re-birth in a separate body. It may be of three kinds—high, middle or low, due to good and bad actions (in previous births).

2. नि:श्रेयसम् &c.—नि:श्रेयस lit. 'the highest good' here means 'the knowledge of the Supreme Soul' which is the means of, i.e. leads to, the highest good, viz. मोक्ष or final emancipation.

3. विहितनिषिद्धानाम्—Prescribed and prohibited.

Notes.

संसारगमनम्—Medh. explains it in two ways : – (i) सं – सृ + घञ् = भावे, इति संसार: = transmigration, hence the Soul (which transmigrates). संसारस्य जीवस्य (i.e. of the Soul) गमनम् । Or, (ii) संसार: = पृथिव्यादयो लोका:—the regions, viz., Earth, &c. संसारे गमनम् इति संसारगमनम् । Kull. is not very explicit on the point.

कर्मसम्भवम्—सम्भव: = सम् – भू + अप् – अपादानवाच्ये ; कर्म सम्भव: यस्य तत् । Or, सम्भव: = सम् – भू + अप्—भावे ; कर्मणः सम्भव: यस्य तत् ।

निःश्रेयसम्—निश्चितं श्रेयः इति निःश्रेयसम्। समासान्तः अः by the rule 'अचतुर-विचतुर &c.'

Sl. 118. Kulluka Explained.

1. प्रतिनियतदेशे &c.—देशधर्म्मs are 'the rites observed (only) in particular (प्रतिनियत) countries'.

2. ब्राह्मणादिजाति &c.—जातिधर्म्मs are the 'rites observed by particular castes'.

3. कुलविशेषाश्रया: &c.—कुलधर्म्मs are those usages that are prevalent only in particular families.

4. वेदबाह्यागम &c.—The performance of prohibited acts owing to one's adherence to a non-Vedic creed is called पाषण्ड। Hence, also one who commits पाषण्ड is called a पाषण्ड। पाषण्डधर्म्मs are 'the rules regarding पाषण्डs', e.g., in texts like 'पाषण्डिनो विकर्म्मस्थान् &c.' [This line does not set forth the धर्म्म to be observed *by* a पाषण्ड, but the conduct to be observed *towords* a पाषण्ड। Hence, it should be admitted that the meaning of the word पाषण्डधर्म्म here is rather peculiar. But it should not be objected to] as no other distinct धर्म्म is found to have been prescribed for them.

N. B. The couplet पाषण्डिनो विकर्म्मस्थान् &c. runs as follows :—

पाषण्डिनो विकर्म्मस्थान् वैडालव्रतिकाञ्छठान्।
हैतुकान् वकवृत्तींश्च वाङ्मात्रेणापि नार्चयेत्॥ Manu, IV. 30.

Translation.—Heretics, men who do wrong acts, men who are pretenders to virtue like cats, rogues, logicians arguing against the Veda, and those who are hypocrites like herons—these should not be honoured even with a talk.

5. गण: समूह: &c.—The word गण here means 'an association of merchants, smiths, actors &c.'

Notes.

The subjects mentioned in this Sloka do not refer to any particular chapter, but are scattered here and there all over the work.

देशधर्म्मान्, जातिधर्म्मान्, कुलधर्म्मान्—These have been simply referred to in Manu II. 34 ; VIII. 41, 42, 46 ; &c. Only those are meant that are not opposed to the Vedas.

पाषण्ड—A heretic. He may be also called a पाषण्डिन्। The word पाषण्ड has been derived and explained as follows :— पाप–षण्+ड (औणादिकः प्रत्ययः)। पृषोदरादित्वात् साधु। 'षण' means to enjoy ; here 'to practise'. पाखण्ड is another form of the word. In that case the derivation is पं (पा–श्या, १ वचन) खण्डयति यः सः इति पा–खण्ड+अच्।

पालनाच्च त्रयीधर्म्मः पाशब्देन निगद्यते।
तं खण्डयन्ति ते यस्मात् पाषण्डास्तेन हेतुना॥

With the double forms पाषण्ड and पाखण्ड we may compare the double forms of षण्ड and खण्ड—meaning 'multitude'। The Hindusthánis often erroneously pronounce 'ष' as 'ख', e.g., the word वर्षा as बरखा।

गण-धर्म्मः—For गण-धर्म्म, see Manu VIII. 339 ; IX. 257 ; 286 ; &c.

यथेदमुक्तवाञ् शास्त्रं पुरा पृष्टो मनुर्मया।
तथेदं यूयमप्यद्य मत्सकाशान्निबोधत ॥ ११९ ॥
इति मानवे धर्म्मशास्त्रे भृगुप्रोक्तायां
संहितायां प्रथमोऽध्यायः ॥ १ ॥

Prose.—पुरा मया पृष्टः मनुः इदं शास्त्रं यथा उक्तवान्, यूयम् अपि अद्य मत्सकाशात् इदं तथा निबोधत।

Bengali.—পূর্ব্বে মৎকর্তৃক জিজ্ঞাসিত হইয়া মনু এই শাস্ত্র যেরূপভাবে বলিয়াছিলেন আপনারাও অদ্য আমার নিকট এই শাস্ত্র সেইরূপ অবগত হউন। ১১৯।

English.—You, too, learn to-day from me this S'ástra as was formerly narrated by Manu, asked by me. 119.

Kulluka.—यथेदमिति। पूर्व्वं मया पृष्टो मनुर्यथेदं शास्त्रमभिहितवान्, तथैव अन्यूनाऽनतिरिक्तं (1) मत्सकाशात् शृणुत इति ऋषीणां श्रद्धातिशयार्थं पुनरभिधानम् (2) ॥ ११९ ॥

इति वारेन्द्र-नन्दनवासीय-भट्टश्रीदिवाकरात्मज-भट्टश्रीकुल्लूक-
विरचितायां मन्वर्थमुक्तावल्यां काशिकायां मनुवृत्तौ
प्रथमोऽध्यायः (क) ॥ १ ॥

Kulluka Explained.

1. अन्यूनाऽनतिरिक्तम्—Neither more, nor less. [Bhrigu means to say that in the narration of this S'ástra to the sages present he will not omit a single point mentioned by Manu, nor will he add a single point of his own].

2. ऋषीणां &c.—[The word निबोधत is a mere repetition of the word शृणुत in Sl. 60]. This repetition is made in order to rouse the faith of the Rishis.

Notes.

इति मानवे धर्म्मशास्त्रे भृगुप्रोक्तायां &c.—Here ends the first chapter in the Dharma-S'ástra of Manu as decri bed by Bhrigu. N. B. This is the author's colophon.

इति वारेन्द्रनन्दनवासीय &c.—This is Kull.'s colophon. It gives a very short account of his own self as well as of his work. The adjective काशिकायाम् (काशी + ष्ठिठ) points to the fact that the commentary was written in Kás'i (Benares). For a detailed account, see Kullûka's Preface.

(क) इति श्रीकुल्लूकभट्टकृतायां मन्वर्थमुक्तावल्यां मनुवृत्तौ प्रथमोऽध्यायः—All except A.

APPENDIX I.

An Index of Slokas in Manu, Chap. I.

The reference is to Slokas.

APPENDIX II.

An Index of Important Words in the Text.

THE REFERENCE IS TO SLOKAS.

APPENDIX III.

An Index of Peculiar Words in Kulluka's Commentary

THE REFERENCE IS TO SLOKAS.

ERRATA.

Some errors that have crept into the book are noted below. It will be seen that they are mostly due to the imperfect impression of letters, mainly, इकार, उकार, ऋकार, &c., owing to defective press.

Page	1	line	16	*for*	शास्त्रश्य ,	*read*	शास्त्रस्य
,,	4	lines	22, 23	,,	is [salu- tary like]	,,	is salutary like
,,	10	line	7	,,	धम	,,	धर्मं
,,	13	,,	17	,,	शलौ	,,	शैलौ
,,	15	,,	9	,,	अग्रेशतः	,,	अग्रेषतः
,,	16	,,	16	,,	ब्रह्मजिज्ञाशा	,,	ब्रह्मजिज्ञासा
,,	17	,,	4	,,	गुणयागः	,,	गुणयोगः
,,	20	,,	21	,,	inadvertense	,,	inadvertence
,,	25	,,	22	,,	साऽभिध्याय	,,	सोऽभिध्याय
,,	31	,,	7	,,	gold	,,	golden
,,	35	,,	25	,,	द्विव	,,	दिवं
,,	46	,,	7	,,	तस्माच्छरीरम्	,,	तस्माच्छरीरम्
,,	48	,,	21	,,	व्यहनम्	,,	व्यूहनम्
,,	51	,,	16	,,	अवाप्नाति	,,	अवाप्नोति
,,	58	,,	28	,,	माध्यानाच्च	,,	साध्यानाच्च
,,	60	,,	23	,,	दुदाह	,,	दुदोह
,,	,,	,,	,,	,,	यज्ञसिद्ध्यथम्	,,	यज्ञसिद्ध्यर्थम्
,,	63	,,	4	,,	शलान्	,	शैलान्
,,	64	,,	5	,,	क्राधमेव	,,	क्रोधमेव
,,	75	,,	14	,,	स्तुतीः	,	स्तुती
,,	77	,,	18	,,	स्वायंभव	,,	स्वायम्भुव
,,	87	,,	19	,,	भिय्योः	,,	स्त्रियोः

Page	92	line	9	*for*	अपुष्पा इति	*read*	अपुष्पा इति।
,,	95	,,	5	,,	गच्छतुलाम्	,,	गुच्छगुल्माम्
,,	..	,,	,,	,,	गुच्छलता:	,,	गुच्छगुल्मा:
,,	97	,,	25	,,	घारे	,,	घोरे
,,	99	,,	9	,,	कालन	,,	कालिन
,,	100	,,	21	,,	अचिन्त्यपराकम	,,	अचिन्त्यपराक्रम
,,	102	,,	11	,,	स्वकर्म्मभ्यो	,,	स्वकर्म्मभ्या
,,	105	,,	2	,,	मूर्त्तित:	,,	मूर्त्तिंत:
,,	109	,,	19	,,	कृत्वासा	,,	कृत्वासौ
,,	112	,,	19	,,	सव्वम्	,,	सर्व्वम्
..	114	,,	1	,,	मनवाऽपरे	,,	मनवोऽपरे
,,	115	,,	7	,,	चाक्षषस्य	,,	चाक्षुषस्य
..	115	,,	15	,,	नामत	,,	नामतो
,,	125	,,	5	,,	तद्विभगं	,,	तद्विभागं
,,	137	,,	18	,,	आकाशात्त	,,	आकाशात्तु
,,	144	,,	5	,,	युग	..	युगे
,,	152	,,	11	,,	कृतयुग	,,	कृतयुगे
,,	153	,,	27	,,	सव्वस्यास्य	,,	सर्व्वस्यास्य
,,	,,	,,	,,	,,	सगस्य	,,	सर्गस्य
,,	,,	,,	,,	,,	महाद्यति:	,,	महाद्युति:
,,	159	,,	4	,,	स्वयम्भवा	,,	स्वयम्भुवा
,,	163	,,	8	,,	विं	,,	किं
,,	170	,,	18	,,	जना	,,	जना:
,,	180	,,	7	,,	शास्त्रप्रशंसा	,,	शास्त्रप्रशंसा:

EXTRACTS FROM OPINIONS

ON MANU-SAMHITÁ BY J. N. KAVIRATNA, B. A.

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